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MICROFILM





William Gibson

*Not
11/19/54*

arle, Charles.

MORAL ENCYCLOPÆDIA,

OR,

VARLÉ'S

SELF-INSTRUCTOR, NO. 3

IN LITERATURE, DUTIES OF LIFE, AND RULES OF
GOOD BREEDING.

INTERSPERSED WITH POPULAR QUOTATIONS, MOTTOS, MAXIMS, AND
ADAGES, IN LATIN AND OTHER LANGUAGES.

ALSO WITH THE
FRENCH WORDS GENERALLY MET WITH IN NEWSPAPERS, AND WORKS
OF TASTE AND FANCY.

FAITHFULLY TRANSLATED.

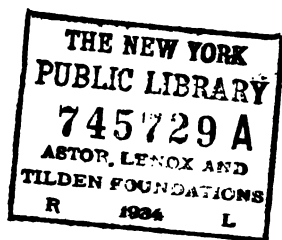
"———various, that the mind
Of desultory man, studious of change,
And pleas'd with novelty, might be indulg'd."
Cooper.

New-York:
PUBLISHED BY M'ELRATH & BANGS,
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1831.

P

NEW YORK
PUBLISHED BY
M'ELRATH & BANGS
85 CHATHAM STREET



SOUTHERN DISTRICT OF NEW-YORK, TO WIT:

BE it remembered, that on the fourteenth day of February, Anno Domini 1831, CHARLES VARLE of the said District, hath deposited in this Office the title of a Book the title of which is in the words following, to wit:

"Moral Encyclopædia, or Varles's Self-Instructor, No. 3, in literature, duties of life and rules of good-breeding. Interspersed with popular quotations, mottos, maxims, and adages in Latin and other languages. Also with the French words generally met with in newspapers and works of taste and fancy. Faithfully translated.

" various, that the mind
Of desultory man, studious of change,
And pleas'd with novelty, might be indulg'd."
Cowper."

The right whereof he claims as author. In conformity with an Act of Congress, entitled "An Act to amend the several Acts respecting copy-rights."

FRED. J. BETTS,
Clerk of the Southern District of New-York.

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INTRODUCTION.

THAT curiosity inherent in the human breast, which is ever anxious to investigate the motives of human action, will doubtless be on the alert to ascertain what possibly could have induced me to undertake the publication of the following work. A solution of this anticipated query will cheerfully be given, both as to the rise and progress of the intention.

Being many years ago, at a public table in Philadelphia with a large company, a member of Congress enquired of Mr. Jefferson, then Vice President of the United States, the explanation of French Terms, which he had found in News-papers. He replied in my hearing, that he thought it was an important *desideratum* for a Frenchman, or some other person properly qualified, to collect a list of the numerous French words and phrases, which were generally met with in the newspapers and in conversation, and publish it with a translation, for the use of those who had never learned French. This he observed, had become the more necessary, as most of these terms were not to be found in any English dictionary. I was not inattentive to this intimation, and although not addressed personally to me, I took the hint: and from that time have been diligent in the collection of all those words which have occurred in the newspapers, and in miscellaneous composition.

This collection grew under my hand considerably; but still conceiving that if farther enlarged by the addition of didactic pieces both in prose and in verse, idioms, maxims, adages, and idiomatic phrases, extracted from works of long established merit, in the Latin, French, Spanish and Italian languages, it might be made conducive, both to the improvement, and amusement of those whose reading is not confined to the passing paragraphs of newspapers, but to the more permanent and embellished works of taste, fancy and science. I therefore enlarged my plan from the desire of adding my feeble efforts to the means already in operation, for enlightening the understanding, improving the moral faculties, and benefiting the manners and deportment of the rising generations, I was indu-

ced to make the additions to the work, of matter rather extraneous to the object originally contemplated, and will be happy, if through its instrumentality one heart shall be made better ; or ennui be deprived of its victims for a single hour ; my end will be answered, my inducement for making the publication fully accomplished ; and I shall deem myself amply rewarded for my trouble—thus the enquiry is answered, and at the same time it is hoped the reader will be indulgent on the errors committed in this work, an errata having been placed at the end of it for that purpose.

CHARLES VARLE.

VARLEY'S SELF-INSTRUCTOR.



A.

The letter A, among the ancients, was a numeral letter that stood for 500. There are some Latin verses mentioned by Baronius and others, wherein (is expressed the value of each letter,) the first is

"Possidet A numeros quinque gentes ordine recto."

A or *ab*, signifies from, or away, and denotes separation or parting.

A, is an abbreviation of *anno*, Lat. a year.

A. B. for *artium baccalaureus*, Lat. Bachelor of Arts.

Abatis, Fr. M. T., Felled trees to stop an army in its march.

A *beau mentir qui vient de loin*, Fr. Pro. Travellers have the priviledge of lying.

Abominatio est apud Dominum pondus, et pondus statera dolosa, Lat. Prov. *Un double poids est une abomination devant le Seigneur et la balance trompeuse ne vaut pas mieux*, Fre., Divers weights are an abomination unto the Lord, and a false balance is not good.

Ability, the power of doing any thing; capacity or gratification. "In learning the useful part of every profession, very moderate abilities will suffice; even if the mind be a little balanced with stupidity, it may in this case be useful. Great abilities have always been less serviceable to their possessors, than moderate ones. Life has been compared to a race; but the allusion still improves, by observing that the most swift are the least manageable.

"To know one profession only, is enough for one man, and this is soon learned, whatever the professors may tell you to the contrary. Be contented, therefore, with a good employment; for, if you understand two at a time, people will give you business in neither."—*Citizen of the World*.

Ab initio, Lat., From the beginning.

Ab origine, Lat., From the commencement.

Absent. "The absent is always faulty."

"*Absence* extinguishes a feeble passion, but blows a strong one into flames."—*Laroche*.

Absit invidia, Lat., All envy apart.

Accident, casualty, chance. "No accidents are so unlucky, but that the prudent man may draw some advantage from them; nor are there any so lucky, but that the imprudent may turn to their prejudice."—*Laroche*.

Account, a relation.

Example.—"It was midnight when we arrived at the Khan of Menemen. I perceived, at a distance, a great number of scattered lights! it was a Caravan making a halt. On a nearer approach, I distinguished camels, some lying, others standing; some with their loads, others relieved from their burdens.—Horses and asses without bridles, eating barley out of leather buckets; some of the men were still on horseback, and the women veiled, but not alighted from their dromedaries. Turkish merchants were seated cross-legged on carpets, in groups round the fires at which the slaves were busily employed in dressing pilau. Other travellers were smoking their pipes at the door of the Khan, chewing opium, and listening to stories.—Here were people burning coffee in iron pots; there hucksters went about from fire to fire, offering cakes, fruits and poultry for sale. Singers were amusing the crowd; Imans were performing their ablutions, prostrating themselves, rising again, and invoking the prophet; and the camel drivers lay snoring on the ground. The place was strewed with packages, bags of cotton, and couffs of rice. All these objects now distinct, now confused and enveloped in a half shade, exhibited a genuine scene of the Arabian nights."—*Chateaubriand*.

Acquiers bonne renommée et dors la grasse matinée. Fre. Prov., Get a good name and go to sleep.

Acrostic, A poem in which the first letter of every line being taken, makes up the name of a person or thing.

Example.—F riendship ! pure source of real joys,
 R ose of the world, time ne'er destroys,
 I n thee the balm for sorrow's sound,
 E 'en thine is music's sweetest sound ;
 N o more then let me roam life's vale,
 D oom'd to its ills if thou shalt fail ;
 S cience indeed may gild my name,
 H onor may crown with wreaths of fame,
 I n thee a one the power I find,
 P lacidly to calm my mind.

Acteur, Fre., Actor, a person belonging to the stage.

Actio personalis moritur cum persona, Lat. Law. A personal action dies with the person.

Action, A quality or state, opposite to rest. A deed or series of events, a battle. "Great actions, the lustre of which dazzles us, are represented by politicians, as the effect of deep design ; whereas they are the effect of caprice and passion ; thus the war between Augustus and Anthony, supposed to be owing to their ambition to give a master to the world, arose probably from jealousy." *Laroche*.

Chesterfield says, "that a great action will always meet the approbation of mankind, and the inward pleasure which it produces is not to be expressed."

We too often judge of men by the splendor, and not by the merit of their actions. Alexander the Great demanded of a pirate whom he had taken, by what right he infested the seas ? by the same right, replied he coolly that you enslave the world ; I am called a robber, because I have only a small vessel ; but you are styled a conqueror, because you command great fleets and armies.

Adage, Maxim, proverb.

A. D. for *Anno Domini*, Lat. Year of our Lord.

A. D. for *ad diliquium animi*, Lat., Even to fainting.

Address, A discourse to an assembly, to judges, to an army, &c. also, verbal application, manner of speaking to another, as a man of pleasing address.

"A man's fortune, says Chesterfield, is frequently decided forever by his first address. If it is pleasing, people are hurried involuntarily into a persuasion that he has merit, which possibly he has not ; as on the other hand, if he is ungraceful, they are immediately prejudiced against him, and unwilling to allow him the merit which it may be he has ; he should be

particularly careful of his manner and address when he presents himself in company. Let them be respectful without meanness, easy without too much familiarity, genteel without affectation, and insinuating without any art or design.

Books may furnish us with right ideas, experience may improve our judgment ; but it is the acquaintance with the Ladies only, that can bestow that easiness of address, whereby the fine gentleman is distinguished from the scholar and the man of business."

Address of Dr. Joseph Warren to his fellow citizens in Boston, in the time of the war of our independence.

"The voice of your fathers' blood, citizens, cries to you from the ground, 'My sons, scorn to be slaves ! In vain we met the frowns of tyrants ; in vain we crossed the boisterous ocean, found a new world, and prepared it for the happy residence of liberty ; in vain we toiled ; in vain we fought ; we bled in vain, if our offspring want valor to repel the assaults of the invaders.'

Stain not the glory of your worthy ancestors ; but like them resolve never to part with your birth-right. Be wise in your deliberations, and determined in your exertions for the preservation of your liberty.

Follow not the dictates of passion, but enlist yourselves under the sacred banner of reason ; use every method in your power to secure your rights ; at least, prevent the curses of posterity from being heaped upon your memories.

If you, with united zeal and fortitude, oppose the torrent of oppression ; if you feel the true fire of patriotism burning in your breasts ; if you, from your souls, despise the most gaudy dress which slavery can wear ; if you really prefer the lonely cottage, while blest with liberty, to gilded palaces, surrounded with the ensigns of slavery, you may have the fullest assurance that tyranny with her whole accursed train, will hide her hideous head in confusion, shame, and despair.

If you perform your part, you must have the strongest confidence, that the same Almighty Being, who protected your pious and venerable forefathers, who enabled them to turn a barren wilderness into a fruitful field, who so often made bare his arm for their salvation, will still be mindful of their offspring.

May this Almighty Being graciously preside in all your councils. May he direct us to such measures as he himself shall approve, and be pleased to bless. May we be ever favored

of God. May our land be a land of liberty, the seat of virtue, the asylum of the oppressed, 'a name and a praise in the whole earth,' until the last shock of time shall bury the empire of the world in undistinguished ruin."

Adieu, Fre., To God. A phrase of departure ; I leave you with God, is understood. *Faire ses adieux*, Fre., To go and see friends before setting off.

Ad eundem, Lat., To the same.

Ad finem, Lat., To the end. In a conclusive manner.

Ad infinitum, Lat., To infinity.

Ad interim, Lat., In the mean time.

Ad libitum, Lat., At pleasure.

Ad referendum, Lat., To be farther considered.

Advantage, Superiority, gain, profit.

Advantages of new publications. In the same manner, that houses are built for the increasing population, new books ought to be written preparatory for the information of the rising generation.

"In a polished age, almost every individual becomes a reader and receives more information from the press than from the pulpit. The country preacher may inform the illiterate rustic ; but nothing less than works on sound morality, can win a passage to a heart already relaxed by the effeminacy of the too numerous fashionable productions of fancy. Instead, therefore, of curtailing the number of new publications, as is continually expressed by the ungenerous public, it ought on the contrary to be wished, that the number would be increased, as being useful for both instruction and reformation ; and instead of complaining that the writers are overpaid, when their works procure them, but a scanty subsistence, I should think that every State in the Union, ought not only to encourage their numbers, but their industry. A bishop in Europe, was in former times rewarded with considerable wealth for instructing only a few, and assuredly the poor scholar, ought not to beg his bread, when there is a probability, that he may by his feeble efforts, instruct many thousands."

Advantages of the Workingmen over the other classes.—Persons in the intermediate grades, between the very top and the very bottom of the scale of life, have precious advantages over those who are placed in either extreme. That they have advantages over the lowest, all will readily admit ; and that

they have some important advantages over the highest, is a position equally true. In point of real, solid comfort and happiness, the condition of the farmer and mechanic, who supply their daily wants by the labor of their own hands, is infinitely preferable to that of the highest in life, who, for want of regular occupation, are under the hard necessity of resorting to numberless expedients and devices, to wear out the tedious moments of their earthly existence. Even whilst with the utmost eagerness they are seemingly pursuing pleasure, their chief efforts are to escape from misery, by killing the time which hangs so heavily upon their minds."

Adversity, Affliction, calamity. A Philosopher says, that God is pleased to see a good man struggling with adversity; but another Philosopher adds, that God is still better pleased to see another good man coming to relieve him.

Sweet are the uses of adversity,
Which, like a toad, ugly and venomous,
Wears, yet a precious jewel in his head."

Shakspeare.

"He that has never known adversity, is but half acquainted with others, or with himself. Constant success shows us but one side of the world, for it surrounds us with friends, who will tell us only our merits, so it silences those enemies, from whom alone we can learn our defects."

"In the adversity of our best friends, we always find something that doth not displease us."—*Laroche*.

Dr. Swift appears to agree with Laroche Foucault by displaying his accustomed humorous wit, in the following beautiful lines.

"As Laroche Foucault his maxims drew
From nature, I believe them true;
They argue no corrupted mind
In him: the fault is in mankind.
This maxim more than all the rest,
Is thought too base for human breast:
"In all distresses of our friends,
We first consult our private ends;
While nature's kindly bent to ease us,
Points out some circumstance to please us."
If this perhaps your patience move,
Let reason and experience prove.
We all behold with envious eyes,
Our equals rais'd above our size.

Who would not at a crowded show,
 Stand high himself, keep others low ?
 I love my friends as well as you ;
 But why should he obstruct my view ?
 Then, let me have the highest post ;
 Suppose it but an inch at most.
 What poet would not grieve to see,
 His brother write as well as he !
 But rather than they should excel,
 Would wish his rivals all in hell ?
 Vain human kind ! fantastic race !
 The various follies who can trace ?
 Self-love, ambition, envy, pride,
 Their empire in our hearts divide.
 Give others riches, power and station,
 'Tis all to me an usurpation.
 Have no real title to aspirer,
 Yet, when you sink, I seem the higher."

Advice, counsel, notice, account. "Advice is seldom welcome, and those who want it most, always like it least."

"The chief rule to be observed, in the exercise of this dangerous office in giving *advice*, is to preserve it pure from all mixture of *interest* or *vanity*. He who endeavours only the happiness of him whom he reproves, will always have either the satisfaction of obtaining or deserving kindness: if he succeeds, he benefits his friends; and if he fails, he has at least the consciousness that he suffers for only doing well."—*Rambler*.

Aéronaute, Fre., Air balloonist. "*Dædalus* springs in the air, with wings that nature has not given to man."

Affectation. "An artificial appearance."

Affectation is the parent of hypocrisy; it is the assuming of qualifications, which a man of good sense soon perceives not to be our own. This strange style of conduct has its origin in the vanity of appearing what we are not in reality, and discovers the odious nature of hypocrisy. Youth whose discernment is not sufficiently matured, ought to be on their guard against it, and at that tender age, when the impressions are easily made, should affectation insinuate itself into their habits of life, every other quality will be tarnished, and the character affected for ever.

"*Affected* simplicity denotes imposition."

Affection, Love, kindness. "When men arrive at a certain station of greatness, their regards are dissipated on too many

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"*Affected* simplicity denotes imposition."

Affection, Love, kindness. "When men arrive at a certain station of greatness, their regards are dissipated on too many

objects to feel a particular affection ; the ties of nature are only strong with those who have but few friends, or few dependents.”

History of England.

Affection among the fair sex, appears to be of a very different character from that given to it in the above quotation. In women it consists in a warm attachment for those whose fate is linked with their own ; and is so inherent in their breasts, that high stations in life so far from depressing it, seem rather to impel them to increased affection.

The records of antiquity are filled with examples of that virtuous disposition, and the late occurrences in the revolution of Europe, prove that this noble sentiment is far from being extinct.

Mr. Hamilton Rowan, the Irish patriot, escaped from the State prison, where death awaited him, through his wife's exertions. The good Lafayette's miseries in the dungeon of Olmutz were alleviated by the cares of his amiable consort ; and the heroic behaviour of Mrs. Lavalette, rescued her husband from the decrees pronounced against his life.

To the honor of the sex, I cheerfully extract the following verses.

“ As when some poet, happy in his choice
Of an important subject, tunes his voice,
To sweeter sounds and more exalted strains,
Which from a strong reflection he attains,
As Homer, while his heroes he records,
Transfuses all their fires into his words ;
So, we intend the charming sex to please,
Act with new life and an unwonted ease ;
Beyond the limits of our genius soar,
And feel an ardour quite unknown before.”

“The same sweet sensations that glow through the closer ties of society, which pant in the bosom of the husband and father, pervades likewise, the whole mass of being ; and though weaker in proportion to the distance of propinquity, yet cannot be called wretched, who receives or communicates the smallest portion of their influence. From the impassionate feelings of the mother, to him who stands joyless on the verge of apathy, the title of affection flows in a long and devious course. Clear, full, and vehement, it descends into the vale of life, where, after a short time, becoming tranquil and serene, it separates into many branches ; and these again dividing, wander in a thou-

sand streams, dispensing as they move along, the sweets of health and happiness."

Affection fraternal. "Nothing can approach nearer to self-love than fraternal affection; and there is but a short remove from our own concerns and happiness to theirs who come from the same stock, and are partakers of the same blood. Nothing therefore, can be more horrible, than discord and animosity among members so allied; and nothing so beautiful as harmony and love."

Affirmatim, Lat., in the affirmative.

A fog cannot be expelled with a fan, Japanese adage. The popular saying of that distant nation, teaches, that a great undertaking cannot be accomplished without due means.

Affliction, the cause or state of pain or sorrow. "We ought to turn to a good account the past and present afflictions. If they are not taken in a spiritual sense, they become a double cross; but, if they work rightly in us, and convince us of our failings, and how justly we are afflicted, they do us much good. Affliction is a spiritual physic for the soul, and is compared to a furnace, for as gold is tried and purified therein, so men are proved and either purified from their dross, and fitted for good use, or else entirely burnt up, and undone forever; we commonly see, that Divine Providence placed the remedy near the evil; there is not any duty to which it has not annexed a blessing; nor any affliction for which virtue has not provided a remedy. Events which have the appearance of misfortune, often prove a happy source of future felicity. This consideration should enable us to support affliction with calmness and fortitude."

A fond, Fre. to the bottom. He knows his business, *à fond*; viz. completely.

Age, any part of life. "Age that lessens the enjoyment of life, increases our desire of living, those dangers, which in the vigour of youth we had learned to despise, assume new terrors as we grow old. Our caution increasing as our years increase, fear becomes at last the prevalent passion of the mind; and the small remainder of life is taken up in useless efforts to keep up our end, or provide for a continued existence."—*Goldsmith*.

"They talk idly who pretend that *age* disables from business. They might with as much justice assert, that a pilot on board a ship does nothing, because he neither mounts the shrouds;

hands the ropes, nor works at the pump ; but without any bodily labour, minds only the steerage, and directs the helmsman, which is of more importance to the ship's preservation, than the work of all the rest besides. For it is neither by bodily strength, nor swiftness, nor agility, that momentous affairs are carried on ; but by judgment, counsel, and authority : the abilities for which, are so far from failing in age, that they truly increase by it."

A grand frais, Fre., at a great expense.

A grand pas, Fre., at a great rate. *Il marche à grand pas sa perte*, he approaches his ruin rapidly.

Agrement, Fr., comfort, delight, advantage, pleasure.

Agrements de la vie, Fre., the comforts of life.

Aide-toi et Dieu t'aidera, Fre., help thyself, and God will help thee. Providence has given to man his faculties to exert them for both his existence and happiness.

Agriculture, husbandry. Agriculture is a mine where the miner by improving his fortune, improves the welfare of the state.

Aide memoire, Fre., notes to help the memory.

A la bonne heure, Fre., well and good.

A la guerre comme à la guerre, Fre., one must suit one's self to the times.

A la lettre, Fre., *Literatim*, Lat., *C'est à la lettre*, it is a plain fact.

A la militaire, Fre., in a military style.

A la mode, Fre., in the fashion.

A l'extrémité, Fre., at the end. In sickness, it means at the point of death.

Alias, Lat., otherwise.

Alibi, Lat., elsewhere.

A l'impossible nul n'est tenu, Fre., no body can do impossibilities.

A l'improviste, Fre., unawares.

Aliquis non debet esse judex in propria causa, Lat., Law max., no one should be judge in his own cause.

Allegory, a discourse, in which something is intended that is not contained in the words literally taken. "To convey truth under the disguise of allegory and fable, is an ancient practice, and may be very useful. The common people cannot attend to long reasoning, or abstract investigation ; a short

proverb which is easily remembered, or a little allegorical tale, founded on the appearances of a visible universe, has much greater weight with them ; accordingly in ancient times, when mankind was more illiterate than it is now, moral precepts were generally delivered in the form of proverbs or aphorisms, as speaking of the children of Israel under the image of a vine, 'thou hast brought a vine out of Egypt, thou hast cast out the heathen and planted it.' The chief beauty of the songs consist in their allegory. The song of Solomon is dramatic and pastoral."

Alliance, Fre., covenant.

All are not saints that go to the Church.—Ital.

All's well, that is well.

All is not gold that glitters,

Allons. Fr., come on. *Vamos*, Span.

Alms, charitable gifts. To give alms to the sick and helpless, is very meritorious, but when bestowed on the undeserving, it but serves to encourage vice.

Amant, Fre., sweetheart.

Amantum iræ amoris redintegratio est, Lat., loves quarrels are the renewals of love. This proves that the great lapse of time which separates us from the Romans, has not changed our nature, and that the same seeds will produce the same fruits.

Amateur, Fre., a person fond of an art.

Ambigu, Fre., a banquet of fruits and meats set together.

Ambition, the desire of preferment, or of any thing great or excellent. "It must be confessed that no passion has produced more dreadful effects than ambition ; and yet it seems that ambition is not a vice, but in a vicious mind. In a virtuous mind, it is a virtue, and will be found to take its color from the character in which it is mixed."

"*Ambition* and avarice, are two of the greatest incitements to crimes. Ambition is as boundless, as avarice is insatiable.

"He that spares in every thing is a niggard ; and he who spares in nothing is profuse ; neither of the two can be generous, or liberal. The most laudable ambition is, to be wise, and the greatest wisdom, to be good.

"It is very strange, that no estimate is made of any creature except ourselves, but by its proper qualities. He who has a magnificent house, so many thousand dollars a year, is the

common way of estimating men, and yet, these things are only about them, not in them, and make no part of their character.

"Honors, monuments, and all the works of vanity, and ambition, are demolished and destroyed by time ; but the reputation of wisdom, is ever venerable to posterity."

Ambition gratified. "Gratified ambition, or irreparable calamity, may produce transient sensations of pleasure or distress.

"Those storms may discompose as they are strong, or the mind is pliant to their impression ; but the soul, though at first fitted up by the event, is every day operated upon with diminished influence, and at length subsides to the level of its usual tranquility."—*Citizen of the World.*

"*Ambition* to merit praise, fortifies our virtue ; praise bestowed on wit or valour, augment them."—*Laroche.*

Ambitious men stop at no crime, when a crown is in view.

Amende honorable, Fre., a confession of errors, or crimes made publicly.

Amendment is repentance.

Aménité, Fre., kindness, affability.

Amicus certus in re incerta cernitur, Lat., a friend is never known till needed.

Amicus humani generis, Lat., a friend to mankind. The best title which can be conferred on man.

Amicus usque ad aras, Lat., a friend to the altar. One who will go to extremities to oblige.

Ami jusqu'à la bourse, Fre., a friend as far as the purse. He will oblige, provided no money is required.

Amicitia semper prodest, amor aliquando nocet, Lat., friendship is always profitable, while love is sometimes injurious.

Amitié, Fre., friendship. *Le plus grand effort de l'amitié, n'est point d'avouer nos fautes à un ami, mais de lui faire entrevoir les siennes.* The greatest effort of friendship, is not to discover our faults to a friend, but to endeavour to let him see his own.

Amor patriæ, Lat., a love of country. An affection which every individual feels for the country which gave him birth.

"Man through all ages of revolving time,
Unchanging man, in every varying clime,

Deems his own land, of every land the pride,
 Belov'd by heaven o'er all the world beside ;
 His home a spot of earth supremely blest,
 A dearer, sweeter spot than all the rest."

Montgomery.

Amour, Fre., Love. "Larochefoucault says, *nous passons souvent de l'amour à l'ambition, mais nous ne retournons pas souvent de l'ambition à l'amour*. We pass often from love to ambition, but we seldom return from ambition to love."

Amusement, entertainment, pass-time. Chesterfield observes, "that a gentleman always attends even to the choice of his amusements ; if at cards, he will not play at *cribbage*, *all-fours*, or *put* : or in sports of exercise, be seen at skittles, foot-ball, leap-frog, cricket, &c., for he knows that such an imitation of the manners of the mob, will indelibly stamp him with vulgarity ; I cannot also avoid, says he, calling playing upon any musical instrument, illiberal in a gentleman. Music is usually reckoned one of the liberal arts, and not unjustly ; but a man of fashion, who is seen piping or fiddling, at a concert, degrades his own dignity. If you love music, hear it, pay fiddlers to play for you, but never fiddle yourself." I beg to be permitted to disagree with Lord Chesterfield, on the above last mentioned point ; for, I think on the contrary, nothing is more worthy of encouragement than music, for the following reasons.

Music, like poetry, excites pleasing sensations in the mind, of course it improves the faculties ; it turns the leisure hours of young people into heavenly enjoyments, which without it, would be spent, probably at billiards, taverns, gambling houses, &c. and if he is to live a rural life, it will change in his retreat, all the empty moments, which would hang heavily on the family, into joy and pleasure. I will go still farther, I will say that, though we have no relish for the charms of music, yet we should admire that talent, when we see it in others.

Montesquieu says, "a people who have no *amusements*, have no manners. Unaccustomed to derive pleasure from the intercourse with each other, they become selfish and morose ; sensual in their enjoyments, and savage in their passions."

Amusements of the fair sex. Rev. John Bennet says, "their amusements should be as much as possible domestic. The exercise of parental or filial affection, is the source of *heartfelt*

and refined pleasure. Intercourses of tenderness between branches of the same family, and the little engaging attentions they create, stimulate the finer feelings, and give play to all the refreshing emotions.

“Exercise in the open air, is another great amusement : fresh breezes, variety of objects, gentle emotions, and all the charming pictures of nature, cheer the mind and invigorate the spirits.— The sedentary life of women is the parent of many fashionable complaints ; weak nerves, low spirits, vapors, hysteric languors. No constitution can long withstand the bad effects of luxury and inaction. Such people can *exist*, but they cannot *live*.”

Anagram, the letters of a name transposed so as to form some other word or sentence ; as *Galen*, which is found in the word *Angel*.

Anarchy, want of government ; a state without magistracy ; confusion.

Ancestor, one from whom a person descends ; a forefather.— “What can the virtues of our ancestors profit us, if we do not imitate them.”

Anecdote, a relation of facts, an incident occurring during an individual’s life.

Example.—“A Portuguese, who, from obscurity, had raised himself by the most distinguished merit to a peerage of the kingdom, being in company with several of the most ancient families in Lisbon, became the object of their wit and raillery, on account of his infant nobility. With a design therefore to pique him in the tenderest point, they turned their discourse alone on the honours derived from nobility of birth, each extolling the great achievements of his distinguished ancestors in the warmest terms of panegyric. At last it came to this nobleman, as is the custom of the country, to give his sentiments ; when the rest of the company were scarcely able to contain themselves from laughter expecting that he must leave the room in extreme disorder. But how great was their astonishment and even their shame, when this *truly* illustrious personage, with the greatest composure and good humor, addressed them thus : ‘My Lords, I acknowledge that all of you have given a very flattering account of the immortal deeds of your ancestors ; but from this I can only gather, that the honors you enjoy, were thus simply delivered by hereditary succession in your hands ; but, my Lords, my plea, thank heaven !

is widely different ; I have the virtuous satisfaction of saying more than you all ; that I obtained all *my* honors by my own immediate actions, and shall therefore have the superior pleasure of transmitting them, unsullied to my successors, for *them* to boast of."—For another example, see Ghost.

Anger, emotion upon receipt of an injury. "We should be cool in anger, and angry no longer than to obtain justice."

"*Anger* may glance in the bosom of a wise man, but rests only in the bosom of fools" "It was the method of Socrates when he found the disposition of anger come upon him, to check himself by speaking low in opposition to the impulse of his displeasure." "He that watches for an opportunity to take revenge, watches to do himself mischief ; he that is not above an injury, is below himself." "An injury unanswered, in course of time grows weary of itself, and dies away in an involuntary remorse." Reconciliation is the tenderest part either of friendship or love. The sacrificing of our anger to our interest, is the exchange of a painful passion for a pleasurable one. Dillwin has said, "when thou art tempted to throw a stone in anger, try if thou canst pick it up without bending thy body ; if not, stop thy hand." On the heels of folly, treadeth shame ; at the back of anger, standeth remorse.

Angry man. "An angry man is angry with himself, when he returns to his reason."—*Pub. Syr.*

Anglus, Lat., an Englishman.

Anguille sous roche, Fre., an eel under a stone. Viz. a plot which will be sooner or later unravelled. *Ne pressez pas trop l'anguille de peur qu'elle ne vous échappe*, do not squeeze too hard the eel, lest it slips away from your hands. The correctness of this precept has of late been well verified in the political events, of Europe, and shows that potentates, as well as subjects, are equally affected by worldly vicissitudes, which often might be averted, should they follow the path of justice, moderation and prudence.

Anguish, excessive pain. "Anguish of mind has driven thousands to suicide ; anguish of body, none." By this aphorism we are taught that many more infirmities are the doom of man, than we generally are aware of ; which, resignation alone, to the will of Providence can assuage ; and a great consolation indeed is left to us, in reflecting that there are always people more afflicted still than we are.

Animal, a living irrational creature. If we reflect on the immense number of animals and animalcules, which bounteous Providence has blessed with life and dispersed through the universe, all differing in size, shape and manner of living; some abiding in the habitations of men, some in trees, some in plants, some in the fields, some in mountains, some in vallies, some in rocks, some in caverns, some in the bowels of the earth; and millions at the bottom of the deep, out of the reach of man; we should be lost in admiration of the wisdom of that munificent being, who has provided for all their wants; and man's heart should be filled with gladness for having been placed as the sovereign of them all. Then, let us not look on any one of them with indifference and contempt, since they bear the stamp of divine wisdom, and especially on such as have been made subservient to our daily wants and pleasures, which we are in duty bound to treat with all the tenderness of a parent, if we would not displease our great Creator.

Ante bellum, Lat., before war.

Ante pacem, Lat., before peace.

Anti, Lat., against.

Antipathy, a natural contrariety to any thing; opposed to sympathy. "The human antipathies are very extraordinary, and cannot be accounted for. There is hardly any product, animal or vegetable, that has not revolted some individuals. Henry III. King of France, could not endure a cat; Tycho Brache, trembled at the sight of a hare or fox; Erasmus, could not taste fish, without falling into a fever; Wadislaus, King of Poland, ran away at the sight of apples; and Johannes de Querceto, secretary to Francis the first of France, would fall in a fit, if cheese was held near him, &c."

Antithesis, is the opposition of two objects. Example:—"If you desire to make a man rich, dont increase his stores, but diminish his desires."

A outrance, Fre., in a desperate manner.

Aphorism, a maxim, a short sentence.

Apologue, a fable or story, contrived to teach some moral truth.

Apostrophe in rhetoric is a figure, by which we address absent persons, or personify inanimate objects; as, Shakspeare when apostrophizing sleep, by saying

"O gentle sleep,
Nature's soft nurse, how have I frighted thee;
That thou no more will weigh my eye-lids down,
And steep my senses in forgetfulness."

In grammar, an apostrophe is the construction of a word by the use of a comma; as, tho' for though; e'er for ever.

A peindre, or *fait à peindre*, Fre., made for the painter's pencil.

Apothegm, a remarkable saying.

Appearance, semblance. "Appearances are very deceitful; it frequently happens that grief and anxiety lie hid under the golden robes of prosperity, and the gloom of calamity is cheered by secret radiations of hope and comfort; as in the works of nature, the bog is sometimes covered with flowers, and the mine concealed in the barren crags."—*Rambler*.

Applause, public praise. "Applause is the spur of noble minds, the end and aim of weak ones."

Application, attention of mind. "Application to business, attended with approbation and success, flatters and animates the mind, which, in idleness and inaction, stagnates and putrefies. I could wish that every rational man would, every night when he goes to bed, ask himself this question, 'what have I done to day? Have I done any thing that can be of use to myself or others? Have I employed my time, or have I squandered it? Have I lived out the day, or have I dozed it away in sloth and laziness?' A thinking being must be pleased or confounded, according as he can answer himself those questions"

Chester.

Appuyé, Fre., M. T. propped, supported.

A priori, Lat., In the first instance.

Apprehension, conception, "a quick apprehension, and lively imagination, are seldom combined with a strong memory and solid judgment; but are rather like razors, which are managed more by slight than by strength, and are better adapted to *nice* than *great* occasions."

A prôpos, Fre., opportunely, sometimes it means now I think of it.

A prôpos, *de bottes*, Fre., without reason.

A quelque chose malheur est bon, Fre., it is an ill wind that blows nobody good.

Arbitration, a reference. Arbitration has this advantage, there are some points of contest which it is better to lose by arbitration, than to win by law.

Arcanum, sing. *arcana*, plur. Lat., a secret, the grand *arcanum*, the philosopher's stone.

Arcana imperii, Lat., the state secrets.

Argent, Fre., silver. The name of the coin of the French empire.

Argent comptant, Fre., ready money, cash.

Argument, a reason alleged, subject of discourse. An argument is a series of syllogisms by which errors or sophisms are detected. An argument ought to be sustained, not only with gentleness, but without irritation on either side; it is by the strength of reasoning, and not by the effort of the lungs, that conviction is to be produced. As I have witnessed some serious altercations raised on this head, which caused enmity, instead of resolving a proposition, that might have served to elucidate a subject, if it had not been important and of public utility, would at least, have proved of advantage to the parties concerned, I have thought it proper to warn youths, to put themselves on their guard against that breach of good breeding.

Argumentum ad passiones, Lat., an appeal to the passions.

Aristocracy. "The foundation of aristocracy is such a distribution of property as puts the balance of power into the hands of a few, who are equal, or nearly equal, among themselves, and depend on no superior. Here the common people, having no influence in the government, are the subjects of the nobles: and the nobles, like the people in a democracy, are the sovereigns in one respect, because they make the law, and the subjects in another, because they must obey it. And here almost the same laws take place with respect to the nobility, as in a democracy, with respect to the people. If ambition prevail among the nobles, the government will change, as that of Rome did in the decline of the republic. Aristocracy is the more equitable, the nearer it approaches to democracy; and the more corrupt as it verges to oligarchy. To genius and the cultivation of elegant arts, it is more favorable than democracy. It is liable to much inconvenience from the animosities of faction; which would have destroyed the consular state of Rome soon after its commencement, if it had not been for that privilege which the Senate had, of creating, in cases of great public

danger, a dictator, whose power for a certain limited time, commonly six months, was superior to the laws. To this despotic principle, and to auguries and some other superstitions, rather than to the wisdom of its policy, the Roman republic owed its continuance, and yet can hardly be said to have lasted above four hundred years, reckoning from the first consulship to the times of Marius and Scylla, when the oligarchy began."

Beattie on moral Science.

Arlequinade, Fre., buffoonery.

Arme blanche, Fre., literally white, or bright arms. Bayonet, cutlass, &c.

Armé en flûte, Fre., a government vessel, whose destination is to carry provision for a naval army.

Army, (standing,) what is it? it is an engine employed in monarchies, by which nations are enslaved; it is, besides, a nursery of crime, and never fails to diffuse its evil more or less extensively, through the country which maintains it; but especially, when led into an enemy's territory, where it always carries desolation, ruin, and pestilence. Dalrymple observes, "that slavery follows a standing army, as sure as the shadow follows the body."

A rolling stone gathers no moss. A true maxim when applied to some who from restless disposition are changing either abode or business, in the expectation of being better suited; so that, they barely *begin* to live all their lives.—Franklin says:

"I never saw an oft removed tree,
So well secured as those that settled be."

Arrogance, pride, presumption, haughtiness, conceit. A youth ought never to speak about his parent's wealth, &c. especially before those whom he knows have only their individual character to depend upon, lest he should be thought to affect superiority, which would be mortifying to them, and instead of attracting esteem, would have the opposite effect, as it could but excite contempt for his arrogance.

Arrondissement, Fre., an extent of country, a seat of justice, a district.

Ars est celare artem, Lat., the art is to conceal the art. In painting, the great art consists in concealing from the spectator

the means by which the effect is produced. In common life, the art of pleasing (which is of the greatest consequence to steer our course with success through the various labyrinths of this world,) demands much study and application, though that great *connoisseur* in matters of civility, Chesterfield, allows it to be the most difficult of all arts, it requires, he says, but the *desire*.

Artifice, Fre., craft. Laroche-foucault says, "*l'artifice et la trahison proviennent du manque de capacité.*" Cunning and treachery proceed from a want of capacity.

Art, science, trade, skill, dexterity. "When one takes a view of the arts that flourish in society, one is apt to wonder at two things; first, their vast number and mutual subserviency; and secondly, that men should be found who voluntarily make choice of one or other of all the employments necessary in civil life. This consideration affords a proof of the extreme pliability of the human mind, as well as the goodness of Providence; for, though some professions and trades are of low esteem, we find, that in every condition honest industry with contentment may be happy. Let us therefore learn to set a proper value on all the useful arts of life, and on those who practice them with integrity and industry."

Beattie on Moral Science.

A runaway Monk never praises his Convent. Ital.

Asinus asinum fricat, one jack rubs against another, is said of a blockhead who commonly keeps company with another like himself.

Aspirant, Fre., aspiring. A midshipman.

Assemblée, Fre., assembly. *La belle assemblée*, the handsome or fashionable assembly.

Assemblement, Fre., a collection of people.

Assez consent qui ne dit rien, Fre. Prov., silence gives consent.

Association, union, confederacy, partnership, connection.—"By associating together, men are much improved both in temper and understanding. Where they live separate, they are generally sullen and selfish, as well as ignorant: when they meet frequently, they become acquainted with one another's characters and circumstances, and take an interest in them, acquire more extensive notions, and learn to correct their opinions

and get the better of their prejudices: they become, in short more humane, more generous, and more intelligent."

Beattie on Moral Science.

Travelling offers the same advantage as the above, and if each young man, after his apprenticeship shall be ended, would travel for improvement in his trade, for one or two years, before settling in any town, it would be attended with benefits both to the community and to himself.

Assumpsit, Lat., Law term, an action of verbal promise.

Assurance, confidence. "A steady assurance is too often improperly styled impudence; for my part I see no impudence, but on the contrary, infinite utility and advantage in presenting ourselves with the same coolness and concern in any and every company; till one can do that, I am very sure, that one can never present one's-self well. Whatever is done under concern and embarrassment, must be ill done; and till a man is absolutely easy and unconcerned in every company, he will never be thought to have kept good company, nor be very welcome in it. Assurance and intrepidity, under the white banner of seeming modesty, clears the way to merit, that would otherwise be discouraged by difficulties in its journey; whereas, bare faced impudence is the noisy and blundering harbinger of a worthless and senseless usurper."—*Chest*.

A shuemaker must not go beyond his last, Pro., *Ne sutor ultra crepidam*, is the Latin of it. The moral of which is, that we ought not to undertake business with which we are not thoroughly acquainted.

Assiduitas durissima vincit, Lat., Diligence overcomes the hardest things.

Atheism, the disbelief of an Omnipotent Being. "I had rather believe," says Bacon, "all the fables in the legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind; and, therefore, God never wrought miracles to convince Atheism, because his ordinary works convince it.—It is true, that a little philosophy inclineth man's mind to Atheism; but depth in philosophy bringeth men's minds about to religion; for, while the mind of man looketh upon the second causes separately, it sometimes rest in them, and goes no farther; but when it beholdeth the chain of them confederate, and linked together, it must needs fly to Providence and Deity: nay, even that school, which is most accused of Atheism, doth most

demonstrate religion, that is, the school of Leucippus, and Democritus, and Epicurus : for it is a thousand times more credible, that four mutable elements and one immutable fifth essence, duly and eternally placed, need no God, than that an army of infinite, of small portions, or seeds unplaced, should have produced this order and beauty without a divine marshal."

Attaché, Fre., attached.

A tatons, Fre., groping along.

A tort et à travers, Fre., at random.

Attachment, regard, adherence. "Our attachment to every object around us, increases in general from the length of our acquaintance with it. I would not choose, says a French philosopher, to see an old post pulled up with which I had been long acquainted. A mind long habituated to a certain set of objects, insensibly becomes fond of seeing them, visits them from habit, and parts from them with reluctance ; from hence proceeds the avarice of the old in every kind of possession ; they love the world and all that it produces ; they love life and all its advantages ; not because it gives them pleasure, but because they have known it long."—*Goldsmith*.

Attelier, Fre., the workshop of an artist.

Attention, care. "A kind attention to strangers, is very grateful to them, and generally recommended, yet few who have not been in that situation themselves, are sufficiently sensible of its importance ; and of those who have been, too many, when at home, are negligent in that duty."

Attribute, the thing attributed, quality, reputation, honor.

Avalanche, Fre., a mass of ice, snow or earth, sliding down from a mountain.

Avant courier, Fre., a forerunner.

Avant propos, Fre., a previous discourse, a preface, an introduction.

"*Avarice* is an excessive desire to possess wealth, and it increases with the possession of the latter. It is accounted one of the various distempers of the mind.

Chesterfield says, "*avarice* is more opposite to economy than liberality," and Laroche foucault observes, that "extreme *avarice* almost always makes mistakes ; there is no passion that oftener misses its aim, nor on which the present has so much influence in prejudice of the future." Penn has observed, that "one has vilely lost himself, who becomes a slave to his

servant, and exalts him to the dignity of his master. Gold is the God, the wife, the friend, of the money monger."

"There are two considerations which always embitter the heart of an *avaricious* man: the one is a perpetual thirst after more riches; the other, the prospect of leaving what he hath already acquired."

A vinculo matrimonii, Lat., from the chain of matrimony, a final divorce.

Avec, Fre., with. *Avec gentillesse et grace*, with gentleness and grace.

Avenir, Fre., time to come.

A votre santé, Fre.,

A vostra salute, Ita.

Avuestra salud, Spa.

} To your health.

Avis, Fre., advice, "*nous ne trouvons guères de gens de bon sens que ceux qui sont de notre avis*," we seldom find any person of good sense, but such as are of our opinion.

Laroche.

"Avoid him who, from mere curiosity, asks three questions running, about a thing that cannot interest him."—Lavater.

Auberge, Fre., an eating, a boarding house, a tavern.

Audaces fortuna juvat, Lat., fortune favors the brave.

Au fait, Fre., to the fact. Do not spend your words to no purpose, let us come to the fact.

Au revoir, Fre., adieu, or, farewell until our next meeting.

Aussitôt pris aussitôt pendu, Fre. Prov., no sooner taken than hanged. This probably was a satire levelled formerly against the great despatch of business in respect to criminal executions in France, before the revolution.

Aut Cæsar, aut nullus, Lat., either Cæsar or nobody, a man or a mouse.

Author, a writer in general. "He by whose writings the heart is rectified, the appetites counteracted, and the passions repressed, may be considered as not unprofitable to the great republic of humanity; even though his own behaviour should not exemplify his rules. His instructions may diffuse their influence to regions in which it will not be inquired whether the author be good or bad; to times when all his faults, and all his follies, shall be lost in forgetfulness, among things of no concern or importance in the world; and he may kindle in thousands and tens of thousands that flame, which burnt but dimly

in himself, through the fumes of passions, or the damps of cowardice. The vicious moralist may be considered as a taper by which we are lighted through the labyrinths of complicated passions; he extends his radiance further than his heart and guides all that are within view, but burns only those who make too near approaches."—*Rambler*.

Authority, power, influence, credit, support. "Such is the authority of unsuspected virtue, that it will sometimes shame vice into decency at least; nothing more impairs authority, than too frequent or indiscreet exertion of it. If thunder itself was to be continued, it would excite no more terror than the noise of a mill; and we should sleep in tranquillity when it roared the loudest."

Auto da fé, Span., an act of faith. The last act of the inquisitorial tragedy, or a judgment rendered by the fathers of that bloody and iniquitous tribunal, called the inquisition.

"For modes of faith, let furious bigots fight,
His can't be wrong whose life is in the right;
In faith and hope, the world will disagree,
But all mankind's concern is charity;
All must be false that thwart this one great end,
And all of God, that bless mankind or mend."

Pope.

Aux grands maux les grands remèdes, Fre., great evils require great remedies.

Awkwardness, clumsiness, inelegance. Chesterfield says, "many worthy and sensible people have certain old tricks, ill habits, and awkwardness in their behavior, which excite a disgust to, and dislike of, their persons, that cannot be removed or overcome by any other valuable endowment or merit which they may possess.

"Now awkwardness can proceed but from two causes; either from having not kept good company, or from having not attended to it.

"When an awkward fellow first comes into a room, it is highly probable that he places himself in the very place where he should not; there, he soon lets his hat fall, and in taking it up again drops his cane; in recovering his cane, his hat falls a second time, so that it is a quarter of an hour before he is in order again. If he drinks tea or coffee, he certainly scalds his mouth, and lets either the cup or saucer fall, and spills the tea

or coffee on his lap. At dinner, his awkwardness particularly distinguishes him. There, he begins by seating himself so far from the table, and so near the edge of the chair, that the least touch by inadvertency on the part of the servants, will bring him down flat on the floor, all armed *cap à pié* with his knife and fork; and no doubt he will run off without his dinner to avoid shame; but suppose hunger causes him to stand up against all the uproar he has raised in the room, like a real booby, he joins in the laugh without considering himself the object of it, and will take again the same odd attitude; his spoon, fork and knife he holds differently from other people, and will dash away into every dish before him. He will pick his teeth with his fork, and put his spoon which has been in his mouth twenty times, into the dishes again, to the disgust of his neighbors.

"If he is to carve, he can never hit the joint, but in the vain effort to cut through the bone, scatters the sauce in his, and every body's face, and at last like a true kitchen scullion, is daubed all over with soup and grease, and is the butt of the company. Besides this, he has strange tricks or gestures, such as snuffing in his nose or blowing it, and looking afterwards in his handkerchief, so as to make every body sick. His hands are troublesome to him, when he has something in them, and he does not know where to put them. All this, I own, is not in any degree criminal; but it is highly disagreeable, and ridiculous in company, and ought most carefully to be avoided by whoever desires to please."



B.

Badaud, Fre. a booby, a sur-name given to the Parisians, as cocknies to the Londoners.

Badin, Fre., playful.

Badinage, Fre., playfulness.

Badinage à part, Fre., seriously, without jesting.

Bagatelle, Fre., trifle.

Ballad, a song, low poetry.

Barbette, Fre., M. T., a battery whose guns are fired on the breast-work.

Bashfulness, foolish timidity. Bashfulness as well as forwardness, according to Lord Chesterfield, is to be avoided, if youth would appear to be well bred ; the bashful man seems frightened out of his wits in the presence of people of superior station in life, and like a booby, blushes and stammers without being capable of giving a proper answer ; while the forward acts the very reverse, treats the one above him in age and station, companion like, pushes himself without invitation, into assemblies ; takes the best seat at table, &c. Learn, O youth, that circumspection should be used in every situation you may find yourselves placed in, and always pursue the middle course, modesty *with an easy assurance*.

Battez le fer si vous voulez devenir forgeron, Fre., Pro. strike the iron, if you want to become a blacksmith. This maxim intimates, that without work, steadiness and perseverance, we cannot attain to any thing in the world, and clearly shows that Divine Providence does not give the palm to the sluggard ; if it was otherwise, there would be no merit in privations and labour to acquire knowledge : a happy circumstance ; for, by that means the poor, the one without parents, and many others in equally destitute situations, by the pursuit of that virtue, have raised themselves above the well born and opulent ; thus leaving a good example to posterity.

Should we examine the sum of learning, which has been elicited since the beginning of the world, we will find that it was derived from the fertile fields of application and industry. and without searching into the mazes of history to find men of self-elevation, we shall have examples enough of recent date. Dr. Franklin, one of the greatest philosophers that ever existed ; Martin, a flambeau of law knowledge, who had been once an humble schoolmaster. A Pickney, a Harper, a Webster, and in short, a Canning, who reigned over England ; a man whose parentage, and place of birth, is said to be unknown ; and many others might be brought as evidences to sustain this assertion.

Bartre le pavé, Fre., to lead a lazy life. *Etre sur le pavé*, to be on the last shifts.

Bazaar, a Turkish word, for market.

Be a father to virtue, but father-in-law to vice.

"Be always at leisure to do good, never make business an excuse to decline the office of humanity."—M. Aurelius.

Bear and forbear, is good Philosophy.

Beau ideal, Fre., a species of beauty, existing only in the imagination.

Beau monde, Fre., fashionable society.

Beauté, Fre., beauty. *La beauté sans vertu est une fleur sans parfun*, beauty without virtue, is a flower without fragrance.

Beauties of fine writing. "We ought to acquire a taste for the beauties of fine writing, as it is displayed in our present numerous list of English classics; the Spectator, Guardian, Tatler, the Rambler, the Adventurer, the World, &c. I have placed Addison at the head of this catalogue, because he, more frequently than any of the rest, gives lessons of morality and prudence, and for delicacy of sentiment, is peculiarly adapted to female reading. There is sometimes, perhaps, a *languor* in his papers. He may not have all that fire, and energy, and pathos, which have since characterized some celebrated writers; but for ease, gracefulness, simplicity, and nature, he is absolutely without a rival, and, perhaps, ever will be, without a superior. A critic, Dr. Johnson, of modern times has said, that 'whoever would write the English language with ease, should spend his days and nights in reading the works of Addison.'

"To this frequent perusal of the best writers, add, if possible, an acquaintance with some *living* characters of improved education. *Conversation* with people of genius and sentiment, is the easiest and quickest way to improvement."

Rev. John Bennet.

Beauty, the assemblage of graces which please the eye.

"That which in the smallest compass, exhibits the greatest variety of beauty, is a fine human face, the features are of *various* sizes and forms; the corresponding ones exactly *uniform*; and each has that shape, size, position, and *proportion*, which is most *convenient*. Here, too, is the greatest beauty of *colors*, which are blended, varied and disposed, with marvellous *delicacy*. But the chief beauty of the countenance arises from its expression of sagacity, of good nature, cheerfulness, modesty, and other moral and intellectual virtues. Without such expression, no face can be truly beautiful, and with it, none can be really ugly. Human beauty, therefore, at least that of the face,

is not merely a corporeal quality ; but derives its origin and essential characters from the soul ; and almost any person may, in some degree, acquire it, who is at pains to improve his understanding, to repress criminal thoughts, and to cherish good affections ; as every one must loose it, whatever features or complexion there may be to boast of, who leaves the mind uncultivated or a prey to evil passions, or a slave to trifling pursuits." The Rev. John Bennet says, with propriety, " how transient are the power and duration of beauty ! how very slight an accident or disease blasts it forever ! how fatal is the fever, the small pox, or a little corroding grief, to all its allurements, and if they do not perish sooner, how dreadfully are they ravaged by the hand of time.

" While summer lasts, a few fluttering insects light upon its lips, to sip its sweets. Some straggling birds of passage chirp upon the neighbouring spray, delighted with a view of the amiable object. The notice is enchanting, and imagination promises that it will be eternal. But the first storm that comes, alas ! these feathered songsters migrate to warmer climates and a serener sky, leaving all its withered charms, to perish in neglect. Beautiful women, flushed with conquest, often neglect the *necessary* cultivation of their hearts and understanding, and if every man would examine himself seriously, and was required to give in a list of the females he most respects, the prettiest, I believe, would not be *generally* in the number."

Beauty in Women, is like the flowers in spring ; but virtue like the stars in heaven.

An enemy to beauty, is a foe to nature.

Beauty is potent, but money is omnipotent. The beauty, as well as the flowery blossoms, soon fade : but the divine excellencies of the mind, like the medicinal virtues of the plant, remain in it when all those charms are withered.

Beggar, one who lives upon alms. Neither beg of him who has been a beggar, nor serve him who has been a servant.

Span.

Behaviour, conduct, manner of action. I will observe, that in order to operate on young men in entering the world, as a reward to virtue and good conduct ; all good members of society, should make it a rule, to give an especial patronage to those of them, whose character for truth, religion, probity, and sobriety, would be fairly established ; this benefit would un-

doubtedly, operate as a reward to virtue, and as a punishment to vice and misconduct.

Believe only half you hear, of a man's wealth and goodness.—Span.

Bella, horrida bella! Lat., wars, wars, horrid wars! always excited by wickedness and ambition.

Bellum internecinum, Lat., intestine war of mutual destruction; a civil war.

Bel esprit, sing. *beaux esprits*, plur., man, or men of parts.

Benefaction, the conferring benefits, favours. "In general, the benefactions of a generous man is but ill bestowed, his heart seldom gives him leave to examine the real distress of the object which sues for pity; his good nature takes the alarm too soon, and he bestows his fortune only on apparent wretchedness. The man naturally frugal, on the other hand, seldom relieves; but when he does, his reason, and not his sensations, generally find out the object. Every instance of his bounty is therefore permanent, and bears witness of his benefactions."

Life of Nash.

Beneficia dare qui nescit injusta petit, Lat. Pro., he who does not know how to confer a kindness, is unworthy of receiving one.

Beneficium accipere libertatem vendere est, Lat., to accept a benefit is to sell one's liberty.

Benefit, a kindness, advantage, favour, utility. "Reckon upon benefits well placed, as a treasure that is laid up; and account yourself the richer, for that thou givest a worthy person."

Benevolence, a disposition to do good. "As benevolence is the most sociable of all the virtues, so it is of the largest extent; for there is not any man, either so great, or so little, but he is capable of giving or receiving benefits."

"There cannot be a more glorious object in creation, than a human being replete with *benevolence*, meditating on what manner he may render himself most acceptable to his creator, by doing most good to his creatures."

Benevolence and humanity are those indispensable affections on which the happiness of mankind depends; indeed, they are virtues whose twigs ought to be grafted with care early in youth, so that in the summer of life, they may flourish, and produce the fruits which are necessary for the various wants and comforts of old age.

Ben trovato, Ita., *bien trouvé*, Fre., well found, an ingenious solution.

Besoigno fa trottar la vechia, Ital., need, makes the wife trot. This proverb, intimates the power of necessity which causes young and old to struggle for a livelihood; a wise precaution of Providence, without which mankind would be plunged into idleness, and of course into dissipation and disease; while by fulfilling the decrees of heaven, though with reluctance, the decrepid man becomes active and nimble; the cripple walks, and vigor is imparted to the feeble.

Better a dinner of herbs where love is, than a stalled ox and hatred therewith.

"Better to be unborn, than untaught; for ignorance is the root of misfortune."—Plato.

Better bend than break.

Beware of four things, of a reconciled enemy, of meat twice boiled, of a silent dog, and of still water, Span.

Bienfaisance, Beneficence.

*"Mortels tout est pour votre usage,
Dieu vous comble de ses presents,
Ah! si vous êtes son image,
Soyez comme lui bienfaisants."*

For your convenience, mortal man,
Has God his bounteous presents sent;
And while his image you do bear,
Oh! be like him, beneficent.

Bienséance, Fre., proper behavior, which is composed of two principal points, uprightness of conduct, and the doing every thing with gentleness, i. e. in an easy, quiet and friendly manner.

Bien-venu, Fre., welcome. *Vous êtes le bien-venu*, you are welcome.

Bien vienes si vienes solo, Spa., if you come alone you are welcome. Allusion is made to misfortunes, which are said never to come alone.

Bijou, Fre., jewel.

Billet doux, Fre., a love letter.

Biography. "That species of history, which describes the lives and characters of particular persons, and is included under the name of biography, is by far the most useful and interest-

ing to a woman. Instead of wars, sieges, victories, or great achievements, which are not so much within the province of a female, it presents those *domestic* anecdotes and events, which come more forcibly home to her bosom and her curiosity.

"I have always thought that one great advantage of boys over girls, is their having the most illustrious characters of antiquity to form their sentiments, and fire their emulation. Biography will open to you the same *source* of improvement. You read of persons, elevated with every noble sentiment and virtue; and your judgment and taste will select some particular favourite from the group, as a model for your imitation."

Rev. John Bennet.

Bis, Lat., twice. It is used for *encore*.

Bis dat qui cito dat, Lat., who gives soon, gives twice.

Bis est gratum quod opus est si ultra offeras, Lat., merchandise offered, loses half its price.

Bis vincet qui se vincit in victoria, Lat., he conquers twice who knows how to conquer himself. This precept teaches man, that real glory is not only to be obtained in battle, but in subduing our vices and bad practices; besides, it is a proof of self command and extraordinary fortitude, more honorable than to overcome an enemy in battle.

Bivouac, Fre., M. T. an extra night-guard, placed for the security of a camp.

Blame, imputation of a fault. Epictetus used to say, "that one of the vulgar, in any ill, that happens to him, blames others. A novice in philosophy blames himself, and a philosopher blames neither the one nor the other."

Bliss, the happiness of the blessed souls, felicity.

" Restless mortals toil for nought,
Bliss in vain on earth is sought;
Bliss a native of the sky,
Never wanders. Mortals try;
There you cannot seek in vain;
For to seek her is to gain."

Blushing is virtue's colour.

Bombastic, high sounding, pompous, fulsome, swelling words. They are to be avoided in composition.

Bona fide, Lat., in good faith, in reality.

Bon avocat, mauvais voisin, Fre., a good lawyer, a bad neighbour.

Bon enfant, Fre., a good fellow. One who has many qualities of the heart.

Bonhomie, Fre., good nature.

Bon gré mal gré, Fre., in spite of every thing, whether the party wills or not.

Bonheur, Fre., happiness, good luck. Rousseau says, "*nous ne savons ce que c'est que le bonheur ou malheur absolu.*" We do not know what is absolutely good or bad luck.

Bon jour, Fre., good day ; a salutation of the day.

Bon soir, Fre. good evening ; a salutation of the evening.

Bon mot, Fre., witticism, jest. For an example, see *intrigue*, for a lesson, see *jokes*.

Bonne fortune, Fre. good luck.

Bonne marchandise, trouve toujours marchand, Fre. Prov., good ware makes good market.

Bonne renommée vaut mieux que ceinture dorée, Fre. Prov., A good name is preferable to riches.

Bonnet de nuit, Fre., a night cap.

Bonum summum quo tendimus omnes, Lat., that supreme good to which we aspire.

Bon vivant, Fre., a good liver, also, a jovial companion.

Bonus, Lat., good ; a consideration for something received, or for a service to be performed.

Book, a volume from which we read, or in which we write. "Books, while they teach us to respect the interest of others, often makes us unmindful of our own ; while they instruct the youthful reader to grasp at social happiness, he grows miserable in detail, and attention to universal harmony, often forgets that he himself has a part to sustain in the concert. I dislike therefore, the philosopher who describes the inconveniences of life in such pleasing colors, that the pupil grows enamoured of distress, longs to try the charms of poverty, meets without dread, nor fears its inconveniences till he severely feels them."

Citizen of the World.

Book knowledge. "I have" writes Chesterfield, to his son, "been tired, jaded, nay, tormented, by the company of a most worthy, sensible, and learned man, a near relation of mine, who dined and passed this evening with me. This seems a paradox, but it is plain truth ; he has no knowledge of the

world, no manners, no address: far from talking without book, as is commonly said of people who talk sillily, he only talks by book, which in general conversation, is ten times worse. He has formed in his own closet, from books, certain systems of every thing; argues tenaciously upon those principles, and is both surprised and angry at whatever deviates from them. His theories are good, but, unfortunately, all impracticable. Why? because he has read and not conversed. He is acquainted with books, and an absolute stranger to men. Laboring with his matter, he is delivered of it with pangs; he hesitates, stops in his utterance, and always expresses himself inelegantly. His actions are all ungraceful; so that, with all his merit and knowledge, I would rather converse six hours with the most frivolous tittle-tattle woman, who knows nothing of the world, than with him. The preposterous notions of a systematic man, who does not know the world, tire the patience of a man who does. It would be endless to correct his mistakes, nor would he take it kindly: for he has considered every thing deliberately, and is very sure he is in the right. Impropriety is a characteristic, and a never-failing one, of those people. Regardless, because ignorant of custom and manners, they violate them every moment. They often shock, though they never mean to offend; never attending to the general character, nor the particular distinguishing circumstances of the people to whom, or before whom they talk; whereas, the knowledge of the world, teaches one, that the very same things, which are exceedingly right and proper in one company, time and place, are exceedingly absurd in others. In short, a man who has great knowledge, from experience and observation of the character, customs and manners of mankind, is a being as different from, and as superior to, a man of mere book and systematical knowledge, as a well managed horse is to an ass."

"*Books of Voyages and Travels* are very amusing, and may be very useful; first, by promoting the knowledge of nature, they extend the bounds of natural history and physicks. Secondly, by making us acquainted with all the parts of the globe, they improve navigation, open new sources of commerce, supply materials for new arts and sciences, and prepare the way for a general circulation of civility and truth. And thirdly, by displaying the varieties of human manners, opinions, and

laws, they throw light on the human character, and so give greater extent and stability to the political sciences. Some books of this sort are elegant, as well as instructive, particularly Anson's Voyage round the World, by Robins; and Cook's Voyages, as written by himself. The voyages compiled by Hawkesworth, are written with more art than those of Cook, but with less simplicity."—*Beattie on Moral Science.*

Bouche, Fre., mouth. *Garder quelque chose pour la bonne bouche*, to keep a good thing for the last bit.

Bouche à bouche, Fre., literally, mouth to mouth, an equivalent to face to face.

Bouche cousue, Fre., be silent about it.

Bought wit is best, if it dont cost too much.

Boulevard, Fre., Bulwark; now means a promenade around a city.

Bouilli, Fre., boiled meat. A peculiar dish of the French, served after soups.

Boute feu, Fre., a match or utensil to light the street lamps: it is used in French, to name figuratively an incendiary wretch.

Bouleversement, Fre., overthrow, disorder.

Bouquet, Fre., a nosegay: this word is used also in French, to express the flavor of wines.

Bourgeois, Fre., a citizen, a burgher.

Brevet, Fre., an officer warrant.

"Brevity is the great praise of eloquence."—Cicero.

Brulot, Fre., a vessel full of combustible matter, prepared to set the enemy's vessels on fire.

Buffoonery and scuraility are the corruptions of wit, as knavery is of wisdom.

Building is a sweet impoverishing.

Bull, a blunder, a gross mistake; exemplified in the following:—"On Saturday, the President of the United States arrived at this city on his way to Washington. He came in the Steamboat from Trenton; while on board the boat, a well dressed, ruddy complexioned man addressed him in these words:—'I am an Irishman, Sir; I understand you are the President of the United States, and I desire to have the honor to shake hands with you;' 'with great pleasure, Sir,' said Mr. Adams, extending his hand and shaking that of the person who addressed him: 'may I ask you, Sir,' said the President, 'how you like the country?' 'indeed, Sir,' said the Irishman, 'I like it very

much; I like it so much that I intend soon to *become a native*!"

Bulletin, Fré., a name given in France to newspapers, placards, &c., derived from a mandate or ordinance of the Popes, sealed with their coat of arms, where a ball is inserted, representing probably the world; called *bulle*, hence the name.

Bureau, Fré., an office, also, a piece of furniture.

Business is the half of life. "It very seldom happens to a man, that his business is his pleasure. What is done from necessity, is so often to be done when against the present inclination, and so often fills the mind with anxiety, that an habitual dislike steals upon us, and we shrink involuntarily from the remembrance of our task. This is the reason why almost every one wishes to quit his employment; he does not like another state, but he is disgusted with his own."—*Idler*.

Busy folks are always meddling.



C.

Ca-baret, Fré., a tipling shop, also, a tea-board or waiter.

Cabriolet, Fré., a riding chair.

Cacophonie, Fré., a discord in music, used in the burlesque.

Cadeau, Fré., a present.

Cadence, is a tone of voice by which a particular subject should be expressed.

Cadet, Fré., a surname given to a son next to the oldest; a subaltern young officer is so called.

Cadit questio, Lat., the question drops; the point at issue will not admit of a farther discussion.

Cætera desunt, Lat., the remainder is wanting.

Cæteris paribus, Lat., all other things equal.

Café, Fré., a coffee-house, also, the fruit of the coffee tree, as well as the decoction of it.

Call me cousin, but cozen me not.

Calamity, misfortune, distress. General calamity, implies in kings, general imbecility.

Calamities. "A man little knows what calamities are beyond his patience to bear, till he tries them. As in ascending the height of ambition, which looks bright from below; every step we rise, shows us some new and gloomy prospect of hidden disappointment; so our descent from the summit of pleasure, through the vale of misery below, may appear at first dark and gloomy, yet the busy mind, still attentive to its amusement, finds, as it descends, something to flatter and to please. Still, as we approach, the darkest objects appear to brighten, and the mental eye becomes adapted to its gloomy situation."—*Vicar of Wakefield*.

Calumny, slander, false charge. "Calumny, though known to be such, generally leaves a stain on the reputation.

"We cannot control the tongue of others, but a good life enables us to despise calumny."

Camisade, Fre., M. T., an attack made in the night.

Canaille, Fre., rabble, the lowest dregs.

Capias ad satisfaciendum, Lat., Law T., take to satisfy.

Capias ad respondendum, Lat., Law T., take to answer.

Capital letters, to be placed correctly, require some direction. The first letter of the name of our Creator, proper names, titles and distinctions, names of nations, also every paragraph, passage quoted from authors, the personal pronoun I, and the interjection O, likewise, are to be written in capital letters.

Card, a paper used in games.

"Cards, which are inseparable concomitants of tea visits, and introduced as soon as persons are well seated in company, are a very equivocal pleasure, and by no means to be much recommended. Little habits insensibly beget a passion for them; and a passion for cards, murders time, money, talents, understanding, every thing that is rational in our nature, and every thing that is divine.

"If experience did not convince us of the fact, one should never have imagined that a *reasonable* creature would ever have been able to consume hours, days, weeks, months, and years, in counting over the black and red spots upon paper, and childishly to quarrel about their success,—a creature who has an understanding that is capable of improvement to an infinite degree! a creature living in a world, where knowledge is immense, and every flower or shrub, a subject of astonishment—who has a temper that requires continual watchfulness; a soul

that needs unremitting cultivation ; perhaps children, that call for incessant instruction ; amidst objects of distress, for which heaven begs each superfluous penny, and in a body, that may, any moment, drop into the grave !

“ I will advert no longer to the moral consequences. A woman, who has a wish only to please, should not be addicted to this practice. It is very apt to ruffle the temper, and discompose the features ; and a sour or angry look, is more destructive to female charms, than a high scorbutic flush, or the indelible scars of the small-pox.

“ It is said in favor of cards, that they prevent scandal, and are a substitute to many for the want of conversation. This conveys a severe stigma, both on our hearts and understanding. It supposes that we have few stores of entertainment *within* ourselves ; and that the only way to avoid a *greater* crime, is to fall into a *less*. Our moments, I fear, will not bear the scrutiny of conscience or reason, much less of the great day, if we cannot contrive to spend them in an innocent and useful manner, without the *low* resource of either scandal or play !

“ The *defender* of cards, however, will say nothing of gaming. No fortune, they know, is equal to its extravagant demands. An unlucky throw, loses thousands in a moment. It has reduced the most opulent families to indigence ; it has led some to forgery, and an ignominious death ; others, whose pride would not brook the degradation, to the fatal act of suicide ; at best, it has plunged into poverty and distress, many heirs of honorable and illustrious houses, who were born in all appearance to happier days. Your moderate card players (as they call themselves,) have often wondered what could tempt people of fortune to such a dreadful and ruinous amusement, as that of gaming. I will venture to say, that this shocking practice is nothing more than the spirit of card playing carried to its *extreme* ; that equal temptations would probably have led *them* to the very same imprudence ; that they both, generally, originate in the same principle, (the want of some thing substantial to fill and exercise the mind,) and are only an artificial method of destroying that *ennui* and languor, which are the most insupportable feelings of human life ; and that the care of *both* must equally spring from solid knowledge and from solid virtue.

“ Though gaming, *at first*, arises from no worse a principle

than a want of amusement, or of having something to call the passions into exercise, yet, in its consequences, it has a tendency to eradicate every religious and moral disposition, every social duty, every laudable and virtuous affection. It renders the mind *selfish* in the extreme, and callous to every touch of woe, in every shape; whilst it stops up the *sluices* of charity, it extinguishes the inclination for it; it is deaf to every call of friendship or of prudence. There can be no such a thing as an attentive parent, mother, wife, brother, sister, or a sympathising heart, where this infernal rage has possession of the soul. Every thing else is swallowed up in the all-devouring vortex. A gamester would stake the last thousand on a throw, though a prison for her husband, rags for her children, or a gallows for her nearest friend, were the melancholy prospect!

"If you disbelieve *this* reasoning, look into life. What effects has this passion gradually produced on women, who had *once* hearts full of tenderness and virtue, and were affected with every appearance of distress; who had from *nature*, every refinement of taste, and every elegance of manners, to captivate and charm.

"If it were not invidious, I could produce many *living* characters to support my assertions; they would make a dismal picture, and the *motto* would be, 'beware of beginning.' Though I abhor novels, yet, perhaps, the celebrated one of Cecilia, is worth reading, if it was only to guard fashionable ladies from splitting on the dreadful rock of the Harrels'. Many characters in that book are overstrained, but *this* is borrowed from real life, and daily observation."—*Rev. John Bennet*.

Carrosse, Fre., carriage. *La plus mauvaise roue du carrosse fait le plus grand bruit*, the worse wheel of the carriage makes the loudest noise.

Carte blanche, Fre., a blank sheet; a power investing an individual to transact business for another, according to his own discretion.

Carte du jour, Fre., a bill of fare of the day, at the restaurateurs.

Cartel, Fre., a challenge; also, a regulation for redeeming prisoners of war.

Carving, cutting with art a fowl, meat, &c. &c. Chesterfield says, "however trifling some things may seem, they are no longer so, when above half the world thinks them otherwise."

Carving, as it occurs every day, is not below our notice. We should use ourselves to carve adroitly and genteelly, without hacking half an hour across the bone, without bespattering the company with the sauce, and without ever turning the glasses into your neighbor's pockets. To be awkward in this particular, is extremely disagreeable and ridiculous."

Casa hospedada, comida y denostada, Span., a house filled with guests, is eaten up and spoken of.

Castigat ridendo mores, Lat., a motto of some play house. It corrects our morals by exposing to ridicule, our follies. The principle on which the plays are written, and if freed from licentiousness, and acted by qualified as well as moral actors, would be a school for morality, and for acquiring the knowledge of the world.

Caste, Fre., tribe.

Cassus omittus, Lat., Law T., an omitted case, an unprovided contingency.

Causa latet vis est notissima, Lat., the cause is not known, but the effects are notorious.

Cavalier, Fre., *caballero*, Span., a horseman. In Spain it is the denomination of a gentleman ; in France, of a partner in a dance.

Caveat actor, Lat. Law Max., the actor, or doer must beware. Let the fellow look for the consequences of his behaviour.

Caveat emptor, Lat., let the buyer beware. Of all the moral hints, none ought to be regarded more than this.

Causes and effects. "When we see a wound, we think of the weapon or the accident that caused it, and of the pain which is the effect of it. The idea of snow or of ice, brings along with it that of cold, and we can hardly think of the sun, without thinking of light and heat at the same time. The associations founded on this principle are equally strong, whether the causation be real or imaginary. He who believes that darkness and solitude are the cause of the appearance of ghosts, will find, when he is in the dark and alone, that the idea of such beings will occur to him as naturally, as if the one were really the cause of the other. It is true, that solitude and darkness may reasonably produce some degree of fear ; because where we cannot see, we must be in some danger ; and, when every thing is silent about us, we must be at some distance from the protection and other comforts of society. But ghosts and ap-

paritions have nothing more to do with darkness than with light: and the stories told of them will be found on examination, to arise, either from imperfect sensations owing to the darkness, or from those horrors which disorder the imagination, when one is very much afraid, or from the folly, credulity, or falsehood of those who circulate those silly tales."

Beauties of History.

Caution, prudence, foresight, warning. Be cautious how you judge your fellow men of incapacity, faults, vices, &c., if you do not want yourself to be judged by the same iniquitous tribunal; besides, it is a coward act, if the wound is inflicted in the back.

Cave quid dices, quando cui, Lat., beware of what you say, and to whom.

Cede Deo, Lat., submit to Providence. Opposition would be madness.

Cela va sans dire, Fre., this follows of course.

Celui qui est doué d'un genie superieur et qui ne l'emploie pas pour le bien de son pays, est plus coupable que l'avare qui cache son tresor, au detriment du commerce, Fre., he who is possessed of superior abilities, and does not use them for the good of his country, is far more to blame than the miser, who hides his treasure to the detriment of commerce.

Celui qui cherche le peril, ne manque pas d'y perir, Fre. Pro., harm watch, harm catch.

Celui qui compte sans son hôte compte deux fois, Fre. Pro., he who reckons without his host, must reckon twice.

Celui qui a trouvé un bon gendre a trouvé un fils, mais celui qui en a rencontré un mauvais a perdu sa fille, Fre., he who has met with a good son-in-law, has found a son; but he who has met with a bad one, has lost a daughter.

Celui qui a trouvé une bonne femme a trouvé un tresor, Fre., *qui bonam invenit mulierem invenit bonum*, says St. Augustine, he who has met with a good wife, has found a treasure, but the Italians have parodied the saying by adding, he who has met with a bad one, has found a real purgatory, (a preparatory for heaven.)

C'en est fait, Fre., 'tis all over, the thing is past recovery.

Censure, the act of blaming or judging others for their faults. "Faithfulness in reproaching another, differs from censoriousness; the former arises from the love of truth, and respect

for the person ; the latter is a disposition that loves to find fault. However, just censure may be where there is blame, yet a censorious spirit, or rash judging must be avoided, as usurping the authority and judgment of God.

"It is unjust, uncharitable, mischievous, productive of unhappiness to ourselves ; and often the cause of disorder and confusion to society."—*Buck's Theological Dict.*

"It is observed, that the most *censorious* are generally the least judicious, who having nothing to recommend themselves will be finding fault with others. No man envies the merit of another, who has enough of his own."

Centime, French money. Twenty of them makes one frank.

Ce qui est différé n'est pas perdu, Fre. Prov., all is not lost that is delayed.

Ce qui vient par la flûte s'en va par le tambour, Fre. Pro., lightly come, lightly go ; or easy acquired, easy lost.

"*Ce qui manque aux orateurs en profondeur, ils vous le donnent en longueur*", Fre., what orators need in depth, they give it to you in length.—*Montes*.

Ceremonie, Fre., ceremony, outward forms or civilities. *Rien n'est plus estimable que la civilité, mais rien n'est plus insupportable que la ceremonie*, Fre., nothing is more estimable than civility ; but nothing is more insupportable than ceremony.

"*Ceremonies*," says Chesterfield, "are necessary as the outworks and defence of manners, they are in themselves very silly things ; yet a man of the world should know them."

Ceremonies are different in every country, but true politeness is every where the same.

"*Ceremonies*, which take up so much of our attention, are only artificial helps which ignorance assumes, in order to imitate politeness, which is the result of good sense and good nature. A person possessed of those qualities, though he had never seen a court, is truly agreeable ; and without them, would continue a clown, though he had been all his life a gentleman usher."—*Citizen of the World*.

Certainty or truth is of several kinds, in consequence of the sources from the place it is derived ; *mathematical certainty*, which is the highest, admits of demonstration ; *a moral certainty* is derived from testimony and the obligation of the laws ;

and a *physical certainty* from the senses, and the course of nature.

Certes, Fre., truly, indeed.

"Ces discours, il est vrai sont fort beaux dans un livre, Fre., what is excellent in theory, is sometimes very indifferent in practice."*—Boileau.*

Cessante causa cessabit effectus, Lat. Max., in physic, when the cause is removed the effect will cease. In law, the release of a debt is a discharge of the execution.

C'est à savoir, Fre., to wit, that is to say, i. e. is the abbreviation.

C'est de la moutarde après diner, Fre. Prov., this does not come in time.

C'est ici le diable, Fre., there is the rub.

C'est la prospérité qui donne des amis, mais c'est l'adversité qui les éprouve, Fre. Prov., prosperity gives us friends, but adversity proves them.

C'est trop aimer quand on en meurt, Fre. Prov., love me a little, and love me long.

C'est une corde qu'il ne faut pas toucher, Fre. Prov., this is a cord which is not allowed to be touched, this is a matter of delicacy.

C'est une autre chose, Fre., Phrase. This is a very different thing? the facts are in opposition to the statements.

C'est un dit-on, Fre., it is a mere report.

"Ceux qui croient que l'esprit et le jugement sont deux choses distinctes, sont bien trompés, le jugement est la perfection seule de l'esprit, qui pénètre dans le repli des choses, observe tout ce qui mérite observation et aperçoit ce qui est imperceptible, c'est pourquoi il faut convenir que c'est l'esprit étendu qui produit tous les effets attribués au jugement."

Laroche.

"Those are deceived, who imagine wit and judgment to be two distinct things; judgment is only the perfection of wit, which penetrates into the recesses of things, observes all that merits observation, and perceives what seems imperceptible; we must therefore agree, that it is extensive wit, which produces all the effects attributed to judgment."

Chacun a son tour, Fre., every one in his turn.

Chacun mesure les autres à son aune, Fre. Prov., every one measures other people's corn, by his own bushel.

"*Chacun se plaint de sa memoire, mais personne de son jugement,*" Fre., every one complains of the treachery of his memory, but not one of his judgment.

Chacun a son gout, Fre. Phrase, every one to his taste. A proverbial observation on the prevailing diversity of opinions.

Chacun aime son semblable, Fre. Prov., like loves like; that is, man enters into a still closer union with one whose temper and disposition suits best with his own.

Chaise, Fre., chair, *chaise de poste,* a post chaise.

Chanter le triomphe avant la victoire, Fre. Prov., to reckon one's chickens before they are hatched.

Chapeau bras, Fre., a triangular military hat.

Charade, Fre., charade. A composition, in which the subject must be a word of two syllables, each forming a distinct word, and these syllables are to be connected in an enigmatical description, first separately, and then together.—Example :

1. My first is a part of the day,
My second at feasts overflows ;
In the cottage my whole is oft seen,
To measure old time as he goes.
2. By candle-light, ladies, my first will appear,
And the less light, the larger it grows ,
My second, few like when applied to the ear,
Though many my third to the nose.
3. My first gave us early support,
My next is a virtuous lass ;
To the fields if at eve you resort,
My whole you will probably pass.

Solutions.

Hour-glass, *the first.*

Snuff-box, *the second.*

Milk-maid, *the third.*

Charm, a kind of spell, supposed by the ignorant, to have an irresistible influence, by means of the concurrence of some infernal power both on the minds, lives and property of those whom it has for its object. "Certain ceremonies," says Dr. Doddridge, "which are commonly called charms, and seem to have no efficacy at all for producing the effects proposed by

them, are to be avoided; seeing, if there be indeed any real efficacy in them, it is generally probable they owe it to some bad cause; for one can hardly imagine that God should immediately exert his own miraculous power on trifling occasions, and upon the performance of such idle tricks, as are generally made the condition of receiving such benefits."

Character, reputation. "Establish your character on the respect of the wise, not on the flattery of dependents."—*Blair*.

Chesterfield says, that "a man who does not solidly establish a *character* for truth, probity, good manners, and good morals, at his first setting out in the world, may impose and shine like a meteor for a short time, but will soon vanish and be extinguished with contempt.

"People easily pardon in a young man, the common irregularity of the senses, but they do not forgive the least vice of the heart. Firmness of purpose, is one of the most necessary sinews of *character*, and one of the best instruments of success; without it, genius wastes its efforts in a maze of inconsistencies, and brings to its possessor, disgrace rather than honor."

Character of Montesquieu. "His virtues did honor to human nature; his writings justice. A friend to mankind, he asserted their undoubted and unalienable rights with freedom, even in his own country, whose prejudices in matters of religion and government he had long lamented, and endeavored, not without success to remove. He well knew, and justly admired, the happy constitution of England, where fixed and known laws equally restrain monarchy from tyranny, and liberty from licentiousness. His works will illustrate his name, and survive him as long as right, reason, moral obligation, and the true spirit of laws shall be understood, respected and maintained."

Chest.

Chargé d'affaires, Fre., a person charged with the business of another; a government agent.

Charité bien ordonnée commence par soi-même, Fre. Prov., charity begins at home.

"*Charity* is that rational, and constant affection, which makes us sacrifice ourselves to the human race, as, if we were united with it, so as to form one individual, partaking equally in its adversity and prosperity."—*Confucius*.

"*Charity*, is one of the three grand theological graces, consisting in the love of God, and our neighbors; or the habit, or

disposition of loving God with all our hearts, and our neighbors as ourselves."

"*Charity*," says Buck in his 'Theological Dictionary,' "consists not in speculative ideas of general benevolence, floating in the head, and leaving the heart, as speculations often do, untouched, and cold; neither is it confined to that indolent good nature which make us rest satisfied with being free from inveterate malice, or ill-will to our fellow creatures, without prompting us to be of service to any. True charity is an active principle, if it is not properly a single virtue; but a disposition residing in the heart as a fountain; whence all the virtues of benignity, candor, forbearance, generosity, compassion, and liberality flow as to many native springs. From general good will to all, it extends its influence, particularly to those with whom we stand in nearest connection, and who are directly within the sphere of our own good offices. From the country or community to which we belong, it descends to the smaller associates of neighborhood, relations, and friends, and spreads itself over the whole circle of social and domestic life."


"Sweet's the strain, when meek ey'd peace
Gently sweeps, th' harmonious wires :
Horrid war's hoarse clarions cease,—
Sweet's the strain which peace inspires."

Sweet the soothing notes combine,
When mercy spares the prostrate foe ;
Forgiveness calls for lays divine—
Sweet the strains from mercy flow.

Sweet compassion's plaintive sound,
Lenient soothes affliction's pain ;
Sympathetic feels the wound,
Sweetly swells the soft'ning strain.

But sweeter far the strains improve,
When charity to action springs,
Uniting mercy, peace, and love ;—
The bliss that takes—the bliss that brings.

O *Charity* ! celestial guest,
Descend and stamp thy mild decree ;
Attune the voice—expand the breast,
For sweet's the voice inspired by thee."



"Young ladies, says 'Rev. J. Bennett,' have many methods of *charity*, besides the mere act of giving money. That time, which sometimes hangs heavy on their hands, might be usefully employed in making garments for the naked, or providing cordials for the sick. Such an active benevolence, would likewise be an excellent recipe for their health and spirits; it would dignify their character; and, when the *last* moment came, gratitude would, 'show the garments which a Dorcas had made,' and the good name they had acquired would be infinitely richer, and more precious than ointment.

"If I wished a woman to be *universally* charming, I would recommend this expedient. Compassion is the highest excellence of your sex, and charity is the sacred root from which it springs. The soft bosom of a woman, throbbing with sympathy, or her eye glistening with crystal drops of pity, are some of the finest touches of nature's pencil. The whole train of accomplishments, the whole group of graces, do not exalt her half so much in the estimation of the worthy, the amiable and discerning. Alas! when death comes, what will be all the accomplishments and graces? but *charity* shall never fail; its pleasures then are gaining their meridian of perfection."

Chassez, Fre., in dancing, to go to the right and left.

Chasseur, Fre., a hunter. Name given to soldiers of both light-horse, and infantry.

Chaste, pure, incorrupt. A chaste eye forbids licentious looks.

"*Chastity*, consists in a fixed abhorrence of all forbidden sensual indulgencies, a recollection of past impurities with shame and sorrow; a resolute guard over the thoughts, passions and actions for the future; a steady abstinence from the most distant approaches of lust and indecency; a lively consciousness of the omnipotence of the Almighty, who sees and knows all our actions, and our most hidden thoughts, and who has eyes too pure to behold iniquity."

"The libertine who builds a name,
On the ruin of a woman's fame,
Shall own the best of human blessing lie,
In the chaste honors of the nuptial tie;
There, dwells the home-felt sweet, the dear delight,
There, peace reposes and there joys unite,
And female virtue was by heav'n design'd,
To charm, to polish and to bless mankind."

"There is no charm in the female sex that can supply the place of virtue. Without innocence, beauty is unlovely, and quality contemptible; good-breeding degenerates into wantonness and wit into impudence."

Chastisement, correction, punishment. "What can excuse the parent, or teacher, who chastises a child for a natural weakness of memory, or slowness of apprehension? would it not be equally reasonable to punish him, because Providence has given him a puny frame of body, or a sickly constitution? and what notions of rectitude is a child to form, from seeing cruelty where there ought to be lenity, and from being punished because he cannot do what is above his strength? many more instances might be given of parents and teachers, who really mean no harm, inuring children to vicious habits, and teaching them to form licentious opinions, in matters in which the world in general, considers of little moment. But very trivial matters, call forth the passions of a child; and whatever does so is of serious importance, because it must give rise to virtuous or criminal practices, and tend to form habits either good or evil."

Beattie on Moral Science.

Chat échaudé craint l'eau froide, Fre. Prov., a scalded cat dreads cold water. A burned child dreads the fire.

Chateau, Fre., castle.

Chateau d'eau, Fre., castle of water. An ornament in parterres, pleasure gardens, &c.

Cheerfulness is a true mark of good health and disposition. "A cheerful man will do more business than a melancholy one, and will be better done; besides, he diffuses happiness every where he goes; however, it must be remarked that a constant course of mirth, betrays such levity of mind, that your presence will never be desired, but to divert others, whose regard ceases the instant the laugh is over, and should your wit offend, you may be assured of an enemy."

Buck in his 'Theological Dictionary,' says. "A disposition of mind freed from dejection, is consistent with every species of virtue."

"If we consider *cheerfulness*" says Addison, "in three lights, with regard to ourselves, to those we converse with, and to the great author of our being, it will not a little recommend itself, on each of those accounts."

"The man who is possessed of this excellent frame of mind,

is not only easy in his thoughts, but a perfect master of all the powers and faculties of his soul ; his imagination is always clear and his judgment undisturbed ; his temper even and unruffled, either in action or in solitude. He comes with a relish to all those goods which nature has provided for him, tastes all the pleasures of the creation which are poured about him and does not feel the full weight of those evils which befall him."

Chef-d'œuvre, Fre., a master piece ; a model of excellence.

Cher ami, Fre., dear friend.

Chevalier d'industrie, Fre., a knight of industry ; viz. one who lives by his wit ; a parasite.

Chevaux de frise, Fre., M. T., sharpened sticks so fixed as to stop the progress of cavalry.

Chez-soi, Fre., a home.

"Children, like tender osiers take the bow,
And as they first are fashioned always grow."

Children. "Let children be taught as far as their capacity will admit, to form right opinions ; to consider clothes, for example, as intended more for use than for ornament ; and food, as what is necessary to life and health, but must not be perverted to the purposes of sensuality. Let them be informed, that by nature, all men are equal, a lesson they will easily learn, as pride is one of those passions which they seldom or never acquire of themselves, and let them be made to understand, that a man is contemptible, not because he is old, or ugly, or poor, but because he is of indecent behavior. Let them be accustomed to reverence old age ; and for their parents, to entertain the most profound respect, without repining at their commands, or venturing on any pretence to dispute their opinion. This will make them affectionate and dutiful ; for the more they respect a parent or teacher, the more they will love him ; this will also teach them to be modest, obedient, and docile ; and soon impress them with a sense of their being subject to moral discipline, and accountable for their conduct."

Beattie on Moral Science.

Chi non sa niente, non dubita de niente, Ital., he who knows nothing, doubts of nothing.

Chit chat. "We ought," says Chesterfield, "to study to acquire that fashionable kind of *small talk*, or *chit chat*, which

prevails in polite assemblies, and which, trifling as it may appear, is of use in mixed company, and at table. It turns upon the public events of the whole world, and then is at its best, on the geography, manners, and customs of all nations; very often the number, the goodness or badness, the discipline or the clothing of the troops of different Princes and Potentates, sometimes upon the families and the marriages of considerable people, and sometimes the magnificence of public entertainments, balls &c. &c.; upon such occasions, likewise, it is not amiss to know to *parler cuisine*, and to be able to dissert upon the growth and flavors of wines. These, it is true, are very little things; but they are little things that occur very often, and therefore, should be said *avec gentillesse et grace*."

Cicerone, Ital., a name given in Italy to people whom you pay to accompany you to view curiosities in cities; a guide.

Cicisbeo, Ital., a young gentleman appointed by agreement in Italy, to the agreeable office of waiting on a young married lady.

Ci-devant, Fre., applied to a person who had a title which he formerly held; *Un ci-devant* marquis, count, &c. is humorously called, *A ci-devant*.

Cito maturum, cito putridum, Lat., Cicero; soon ripe, soon rotten.

City. "There is such a difference between the pursuits of men in great cities, that one part of the inhabitants lives to little other purpose, than to wonder at the rest. Some have hopes and fears, wishes and aversions, which never enter into the thoughts of others; and enquiry is laboriously exerted, to gain that, which, those who possess it are ready to throw away."

Idler.

Civility, politeness, complaisance, elegance of behavior. Civility is a tacit agreement established between men, with the view of giving one another extraordinary demonstrations of friendship and consideration. This ceremonial is different in every nation; but is directed to the same end. It is in regard to men, what worship is towards God; a public testimony of our inward feelings.

"*Civility*," according to Laroche-foucault, "is a desire to receive civility, and to be accounted well bred." According to Montesquieu, "civility is more valuable than politeness. Politeness flatters the vices of others, and civility prevents ours

from being brought to light. It is a barrier which men have placed in themselves to prevent the corruption of each other.

"Licurgus, whose institutions were severe, paid no regard to civility in forming the external behavior; he had a view to that warlike spirit which he would fain give his people. A people who were ever correcting or ever corrected, always instructing, always instructed, endued with equal simplicity and rigor; atoned by their virtues for their want of complaisance."

Civil and regular society is the effect of Marriage.—

"Among the inferior animals, the union of the sexes is temporary and casual; the passions that prompt to it being periodical and the young soon able to provide for themselves. But human infants being, of all animals, the most helpless, stand most in need of education, and parental care; for man, in his conduct is guided, not by unerring instinct, as the brutes are, but by his own reason; which, if well cultivated, will lead him right, but if neglected or perverted, may lead him wrong. Of all this, man, being by nature compassionate as well as endowed with reason, reflection and foresight, can hardly fail to be sensible. It is therefore natural, that he, even in savage life, should have a certain degree of attachment to his child and its mother, and do what he can to assist and defend them. Hence it seems reasonable to suppose, that marriage, under one form or other, would take place, even where not many laws had been established with regard to it: and this is in fact the case. Exceptions may perhaps be found, among the worse sort of Savages; but those are not considerable enough to affect the present argument. To civilized nations, the matrimonial union must appear a matter of very great importance; being, indeed, the groundwork, not only of decency and domestic virtue, but of all good government and regular society. Where we hear of a nation in which there is no such thing as marriage, we should pronounce that nation to be in a state of the greatest barbarity.

"The principles of this union may be reduced to five; first, that tendency, which belong to animal nature in general, towards the continuation of the species; secondly, that love or esteem, which arises from the view of good qualities in another; thirdly, benevolence or friendship, proceeding from this love; fourthly, a natural attention to children; and lastly, a reward to one's own happiness. As these principles are natural, and among mankind universal, and tend to produce this union, and

actually have produced it in all ages ; we must believe it to be the intention of Providence, that they should produce it: which will be still more evident to him, who considers the peculiar and very different characters, whereby nature has discriminated the two sexes ; and which, even in the amusement of male and female children, begin very early to distinguish themselves. The ends of this union are three. By means of it Providence intended, first, that the human race should be continued, in a way not only consistent with, but conducive to, virtue, decency, and good government : secondly, to provide for the education of children ; and, thirdly, to promote the happiness of married persons.

“ It has been made a question, whether polygamy be naturally unlawful. Among Christians, it cannot be lawful ; because our religion forbids it ; but to the ancient Jews and Patriarchs, it was not forbidden ; and seems, in some cases, to have been permitted, as a punishment for their intemperance, in desiring it. That it is not according to the analogy of nature, may be proved, by this argument. The number of males that are born, is so nearly equal to that of females, (being as twenty to nineteen, according to some computations, or as fourteen to thirteen, according to others,) that if all men and women were married, there would not be more than one man to each woman, and one woman to each man. That more males should be born than females, is wisely ordered by Providence ; men being exposed to many dangers in war, for example, and at sea, from which the condition of the female is, in a great measure, exempted.”

Claro obscuro, Ita., a term of painting, to express the art of distributing lights, and shadows advantageously with two colors only.

Cleanliness, both by the ancients and the moderns, has been ranked among the virtues, and not without reason ; for it is known to preserve health, as well as the vigor of the body of man. Slovenliness being the opposite to cleanliness, of course, ought to be accounted a vice, against which youth ought to be guarded, lest it creeps into their habits, and spoils their character. Socrates, though primarily attentive to the culture of his mind, was not negligent in those particulars ; his cleanliness resulted from those ideas of order and decency which governed all his actions ; and the care which he took of his health, resulted from his desire to preserve his mind free and tranquil.

Chesterfield says, "the person should be accurately clean; the teeth, hands, and nails, should be particularly so; a dirty mouth has real ill consequences to the owner, for it infallibly causes the decay, as well as the intolerable pain of the teeth, and is very offensive, for it will naturally stink. Nothing looks more ordinary, vulgar, and illiberal than dirty hands, and ugly uneven, ragged nails; the ends of which, should be kept smooth and clean, (not tipped with black) and small segments of circles; upon no account whatever, put your fingers in your nose or ears, it is vulgar to the extreme."

Cleanliness is next to Godliness, Prov.

Clemency, mercy, tenderness, humanity, "it is the brightest jewel in a monarch's crown, as meekness moderates anger, so clemency moderates punishment. Clemency is profitable for all; does well in private persons, but is much more beneficial to Princes."

Climax, gradation, amplification, a figure in rhetoric by which we rise from one circumstance to another, until our idea is raised to the highest.—Example: A boy is taller than an infant, a man taller than a boy, and a giant taller than either.

Clown. "Give a clown your finger and he will take all your hand." "Seven hour's sleep makes a clown forget his designs."

"*Cogi qui potest nescit mori*, Lat.," the man who can be compelled, knows not how to die.—*Seneca*. "He whom the appearance of death gives no impression of fear, smiles at the menaces of compulsion."

Combat à outrance, Fre., a combat 'til extinction.

Comedy, a dramatic representation of the light faults of mankind.

Command. "He who cannot command himself, it is a folly to think he can command others."

Comme de raison, Fre., as it should be.

Comme de coutume, Fre., as customary.

Comme le voila accommodé! Fre., what a pickle he is in!

Commend me and I will commend you.

Commend a wedded life, and remain a bachelor, that is, the humorist adds, if you want to live in wretchedness.

Comme il faut, Fre., an idiomatic phrase. As it should be, *C'est comme il faut*, it is properly executed, it expresses also quality, title, &c. *Un homme comme il faut*, a man as he

should be ; however, it too often happens that the man of quality, is not by any means, *un homme comme il faut*.

Commerce, trade, traffic. Commerce, however we may please ourselves with the contrary opinion, is one of the daughters of fortune, inconstant, deceitful as her mother, she chooses her residence where she is least expected, and shifts her abode when her continuance is, in appearance, most firmly settled.

Commissariat, Fre., a new word, probably derived from *commissaire*, a commissioner, an office in the department of war, police, &c.

Common Sense, the faculty by which objects are perceived, understanding. Common sense, is the growth of all countries. If this proverb was literally true, it would not give a great idea of the fertility of the earth!

"The condition of human nature would be lamentable indeed, if nothing less than the greatest learning and talents which fall to the share of so small a number of men, were sufficient to direct our judgment and our conduct. Providence has taken greater care of our happiness and given us, in the simplicity of *common sense*, a rule for our direction, by which we shall never be misled."

Communibus annis, Lat., one year with another, an annual average.

Communibus locis, Lat., one place with another; on a medium.

Commune, Fre., a small territorial district in France, one of the subordinate divisions of the country since the revolution.

Compagnie, Fre., company, assembly, fellowship. *Évitez la mauvaise compagnie*, avoid bad company, its venomous breath poisons the morals of youth, embitters his whole life, and brings untimely death.

Compagnon, Fre., companion, mate, fellow, comrade. "There is no man more dangerous than he, that with a will to corrupt, has the power to please; for neither wit nor honesty ought to think themselves safe with such a companion, when they frequently see the best minds corrupted by them."

Notes upon Shakespeare.

"The most agreeable of all *companions* is a simple, frank man, without any high pretensions to an oppressive greatness; one who loves life and understands the use of it; obliging, alike at all hours; above all, of a golden temper, and steadfast as an

anchor. For such an one we gladly exchange the greatest genius, the most brilliant wit, the profoundest thinker."

Compagnon de voyage, Fre., a fellow traveller.

Company, an assembly. "Good company," according to Chesterfield, "consists in a circle of people of fashion, whom he calls, of the *bon ton*, where the purest language is spoken, and the most refined manners interchanged. He does not call the company of the great, good company; they are all silly, ill-bred, no better sometimes, than those of the lowest condition.

"A company of learned men, is not good company, because they have not the ease and polished manners of the world. The company of poets, of wits, &c. &c. should not be frequented, as carrying terror along with it; some people he says, are as much afraid of wit in company, as a woman is of a gun, which she supposes may go off of itself and do her mischief. He approves of young people keeping company with those of a higher station than themselves, and chiefly of those of acknowledged merit and good standing in society.

"He remarks further, that a young gentleman coming into a room and presenting himself to a company, should attend to it well, as this gives the first impression, which often is indelible. One ought to have a certain dignity of deportment, without the least seeming mixture of pride." For further illustration, see Address, and, learn the character.

Comparison, act of comparing, comparative estimate, a simile.—Example.

"The lapse of time and rivers is the same,
Both speed their journey with a restless stream,
The silent pace with which they steal away,
No wealth can bribe, no prayers persuade to stay :
Alike irrevocable both when past,
And wide ocean swallows both at last,
Though each resemble each in ev'ry part,
A difference strikes at length in musing heart;
Streams never flow in vain; when streams abound,
How laughs the land with various plenty crown'd!
But time that would enrich the noble mind,
Neglected leaves a dreary waste behind!"

Wm. Cowper.

Compassion, "True benevolence or compassion, extends itself through the whole of existence, and sympathises with the

distress of every creature capable of sensation. Little minds may be apt to consider compassion of this kind, as an assistance to weakness; but it is undoubtedly the evidence of a noble nature. Homer thought it not unbecoming the character of a hero, to melt into tears at distress of this sort, and has given us a most amiable and affecting picture of Ulysses, weeping over his favorite Argus, when he expires at his feet."

"To wipe the tears from all afflicted eyes,
Our will may covet, but our power defies."

He who looks at the misfortunes of others with indifference, ought not to be surprised, if they behold his without *compassion*.

Complacency, gratification, civility, complaisance. "The word opposite to complacency, is *displacency*, or *dislike*. It has for its object, that which seems fit to do evil, or take away good; that, in a word, which is disagreeable; and, according to the degree of violence, wherewith it operates, assumes different names, as *disgust*, *loathing*, *abhorrence*, *abomination*, *detestation*. We *dislike* an ill-natured countenance; we are *disgusted* with the conversation of a vain-glorious fool; we *loathe* or *nauseate* food when we are sick; we *abhor* an unjust or ungenerous action; we *abominate* the impious rites of pagan superstition; we *detest* such characters as Tiberius, Herod, Caligula, Nero. By these examples, I do not mean to ascertain the exact signification of the words; which, perhaps, could not be easily done; as people in the choice of such words may be determined by their present feelings, or merely by the habit of using one word more than another: but I give these examples, to show that the words above mentioned, mean, not different passions, but rather the degrees of the same passions. Words expressive of every keen dislike, ought not to be employed on ordinary occasions. In general, the frequent use of hyperbolical expressions, though some people affect them, is a sign of levity, or intemperance of mind."

Complaisance, Fre., complacency. Complaisance is derived from the verb *complaire*, to please—a condescension, a deference to the rational will of others. A youth who has this amiable quality, has a *passport*, a letter of recommendation which will make him welcome and respected every where. The effects of complaisance, are such, that it renders a superior

amiable, and an equal agreeable. It smooths distinctions, sweetens conversation, and makes every one in company, pleased with himself, which is the great point at which we should aim.

Complaint, representation. "To hear complaints with patience, even when complaints are vain, is one of the duties of friendship, and though it must be allowed, that he suffers most like a hero, who hides his grief in silence, yet it cannot be denied, that he who complains, acts like a man—like a social being who looks for help from his fellow creatures."—*Rambler*.

Compliment, act of civility. Compliments cost nothing, yet many people pay dear for them. Chesterfield writes to his son, "Attend to the *compliments*, congratulations, or condolences, that you hear a well bred man make to his superiors, to his equals, and to his inferiors; watch even his countenance and his tone of voice, for they will all conspire in the main point of pleasing."

Composition, or the art of expressing in writing our sentiments correctly, consists, after having acquired just ideas, and correctness of reasoning, and arrangement, to exhibit them in correct language, and in an elegant and pleasing style. "The professor, I think," says a grammarian, "instead of changing the proposition, ought to follow the natural turn of the pupil, by improving it, and showing him where he has erred, either in thought, the grammatical structure of the sentence, or the choice of words."

"Should the student be acquainted with the French language, I would advise him to read with attention, the elegant '*Art poétique*,' composed by Despreaux on this subject. However, for his instruction, I will give the most prominent parts of it: he advises not to be in a hurry in composing, and without loss of courage, to place the work twenty times on the stocks, to add sometimes to it, to erase often, and to polish and repolish it, until it has met his own approbation; but above all, to remember this; that whenever you want to write on any subject, to become master of it first, because, *ce que l'on conçoit bien s'annonce clairement et les mots pour les dire arrivent aisément*." What we well conceive, is clearly expressed, and the words come out as it were by themselves. In conclusion, I will observe, that in the art of composition, practice is more efficacious than theory, and to improve the taste, much reading of good authors is necessary, and Hugh Blair on rhetoric

as well as David Ervins on composition, are entitled to their attention. For illustration, see rhetoric, style, writing, taste, metaphor, trope, &c."

Compos mentis, Lat., a man of sound mind; *non compos mentis*, a fool, not qualified legally, to execute a deed.

Conclusion, or peroration, is a part of a discourse or composition, in which the writer or speaker sums up the strongest and principal arguments, and strives to excite the passions in his favour.

Concordia discors, Lat., a jarring concord; the French humorously call it *cacophonie*.

Condescension, is that species of benevolence which designedly waves the supposed advantages of birth, titles, or station, in order to accommodate ourselves to the state of an inferior, and diminish that restraint which the apparent distance is calculated to produce."—*Buck's Theol. Dic.*

Conducteur, Fre., a driver.

Confirmation, is that part of composition or discourse, in which are assembled all the proofs and arguments which can be adduced. The strongest should be put in the beginning and end of it, and the weakest in the middle.

Congé, Fre., leave, permission, license; when given by a superior officer to a subaltern, a furlough, a discharge.

Connoisseur, Fre., not an artist, but one who knows the rules and beauties of an art.

Conquest. „ We might call it with propriety, an action by which we gloriously seize the property of others."

Chaussée d'Antin.

Conqueror, a man that subdues. "It is always in your power to come off conqueror, provided you will never engage in any but combats where success will be determined by your own choice." *Rats and Conquerors must expect no mercy in misfortunes*.—Prov.

Conscientia mille testes, Lat. Prov., conscience has a thousand witnesses. Touch a galled horse, he will wince.

"*Conscience*, is a high and awful power, it is next and immediately under God our judge; the voice of conscience is the voice of God; "what it bindeth or looseneth, is accordingly bound or loosened in heaven, St. John, III. 21." The greatest deference and precise obedience is due to its commands; its

consolations are of all, the most sweet; and its condemnations the most terrible.

"Wherever you go, *conscience* accompanies you; whatever you say, do, or think, it registers and records in order to the day of account; when all friends forsake you; when even your soul forsakes your body, *conscience* will not, cannot forsake you; when your body is weakest and dullest, your conscience is then most vigorous and active. Never more life in the conscience than when death makes its nearest approach to the body. When it smiles, cheers, acquits, and comforts, Oh what a heaven doth it create within; and when it frowns, condemns and terrifies, how are pleasures, joys and delights of this world clouded and even benighted! 'Tis certainly the best of friends, or the worst of enemies in the whole creation."

"He that commits a sin shall quickly find,
The pressing guilt lie heavy on his mind;
Tho' bribes or favors should assert his cause,
Pronounce him guiltless, and eludes the laws;
None quits himself, his own impartial thought
Will damn, and conscience will record the fault."

"A good conscience is to the soul, what health is to the body. It preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions that can befall us."

Conscript, Fre., a man subject to the call of the law, to defend his country.

Consolation, comfort.

"How oft the son of Theseus said,
The stormy sorrows be with patience laid;
Nor are thy fortunes to be wept alone,
Weigh other's woes, and learn to bear thine own."

Consommé, Fre., a broth to restore strength.

"*Conspire*, to plot, concert, league. Let no price or promises bribe thee to take part with the enemy of thy country: whoever wins, thou art lost. If thy country prospers, thou art proclaimed a rebel, and must expect the consequences; if the enemy prevail, thou art reckoned but a meritorious traitor; though he may like or love thy treason, yet he will hate and despise thee."

The name of Arnold has been stamped with indelible disgrace, throughout our country and the civilized world.

"*Constancy*, in a general sense, denotes immutability, or invariableness. When applied to the human mind, it is a steady adherence to those schemes or resolutions which have been naturally formed ; the effects of which is, that a man never drops a good design out of fear, and is consistent with himself in all his words and actions."—*Buck's Theol. Dic.*

Constant occupation prevents temptation.

Conte bleu, Fre., an idle tale.

Contemplation, meditation, study. "There is a sweet pleasure in cotelation, all others grow flat and insipid upon frequent use ; and when a man hath run through a set of vanities, in the declension of his age, he knows not what to do with himself, if he cannot think."—*Sir T. P. Blount.*

"The *contemplations* of the beauties of the universe, the cordial enjoyments of friendship, the tender delights of love, and the rational pleasures of religion, are open to us, and they are, all of them, capable of forming that real happiness contended for. They being the only fountain from which any pleasure springs, it is no wonder that man should be impelled to say, they have not yet found it, and should still cry out, who will show us any good ? They seek the way, but not the true way. They want a heart for devotion, humanity, friendship, and love ; and a taste for whatever is truly beautiful and admirable."

Contempt, scorn, despising others. Contempt will sooner kill an injury, than revenge. None but the contemptible are apprehensive of *contempt*. "A philosopher has said, never show contempt for any of your fellow creatures." In fact, we know we have all sprang from the same family, consequently, equals in point of birth ; so, if there is any distinction, it is only in respect to age and knowledge. Gentle youth, show then, a due regard for your fellow mortals : i. e., if you wish that they should show respect to you in return, and remember chiefly to conceal your hatred, or contempt for any one, although you had a just cause for it, for fear of making an enemy of him, and let gracious charity be always your polar star.

Contentment vaut mieux que richesses, Fre. Prov., contentment is far above riches.

"*Contentment* is natural wealth, luxury is artificial poverty, and no man has more care, than he who endeavours to procure

the most wealth, which in his opinion, is possessing the most happiness.

"The utmost we can hope for in this world, is contentment, if we aim at any thing higher, we shall meet with nothing but grief and disappointment; and we should direct all our studies and endeavors to making ourselves easy now, and happy hereafter."

Lady Manners has very happily expressed herself on this head, in the following lines.

"Contentment, rosy dimpled fair,
Thou brightest daughter of the sky;
Why dost thou to the hut repair,
And from the gilded palace fly?

I've trac'd thee on the shepherd's cheek,
I've mark'd thee in the milk-maid's smile;
I've heard thee loudly laugh and speak,
Amid the sons of want and toil.

But in the circles of the great,
Where fortune's gifts are all combined,
I've sought thee early, sought thee late,
Yet ne'er thy lovely form could find.

Since then, from wealth and pomp ye flee,
I ask but competence and thee."

"True *contentment* depends not upon what we have; a tub was large enough for Diogenes, but the world was too little for Alexander."

Content is the philosopher's stone, that turns every thing it touches into gold.

"Is happiness your point in view?
(I mean the intrinsic and the true?)
She not in camps nor courts resides,
Nor in the humble cottage hides;
Yet formed alike in every sphere,
Who finds content will find it there."

Gay.

"What can he want who is already content, who lives within the limits of his circumstances; thus far shall you go and no farther.—This is the end of all philosophy, and poor is the philosopher who has not gained that end."

Continence, consists not in an insensibility to, or freedom from, passions, but in well ordering them. The pleasure of subduing an inordinate desire, or denying an impetuous appetite, is not only nobler, but greater by far than any that is to be found in the most transporting moments of gratification. Scipio the younger, when commandant in Spain, gave such an illustrious example of that rare virtue, as to transfix forever his name to posterity.

Contradiction. This word is derived from the Latin, and carries with it all its bad import. But we ought to show to youth the impropriety of it, by observing, that every man is entitled by right to his opinion, as a kind of property, and which by *contradiction*, you attempt to wrest from him. Youth besides, ought to be admonished, never to indulge in a general reflection in society; by such conduct, they would offend many members of it; of course, make enemies and bring themselves at length into trouble by such indiscretion.

Contre-temps, Fre., unlucky, or improper time; disappointment, mischance, misfortune. *à contre-temps*, unluckily.

Contrast, opposition of figures. Contrast exemplified between Homer and Virgil:—

“Homer was the greatest genius: Virgil the better artist. In the one we admire the man, in the other the work. Homer, hurries us with a commanding impetuosity; Virgil, leads us with an attractive majesty; Homer, scatters with a generous profusion; Virgil, bestows with a careful magnificence; Homer, like the Nile, pours out his riches with a sudden overflow; Virgil, like a river in its banks, with a constant stream.”

Pope's preface to Homer.

Convenance, Fre., subs., derived from the verb *convenir*, to suit. This word has appeared of late, in an English publication, which causes me to take notice of it here, to show its true import. It cannot be well translated into English; however, I shall give the French definition of it. “*Convenance* borders on *bienseance*, with this difference, that *convenance* has reference to age, taste, disposition, humor, caprice; whilst *bienseance* refers to equity, reason, decency, and honesty.” By practising the *convenances*, one obtains the reputation of a wise individual, and the esteem of mankind, as well as the public favor; whereas, by merely observing the *bienseances*, one generally pleases, but is only entitled to public consideration.

Those *convenances*, which, any man unacquainted with the ways of the world, would call flattery, hypocrisy, even a gross insult to the common understanding of those on whose altars the incense is burnt, brings in good interest; the weak and ignorant, mistake them for the real sentiments of the heart, and give you their esteem and friendship in exchange. Both Cæsar and Bonaparte were well aware of the omnipotence of this powerful engine, and used it against the liberties of their countries. Chesterfield and Talleyrand, adepts in the same skilful art, obtained sinecures and favors; nay, the latter was yet more successful; he triumphantly rode through all the storms of state; and in common life, the same engine is daily handled with success by those who aim at a large share of pelf and popularity.

Does not the above *convenances* comport with the art which Chesterfield teaches his son, to gain favors at court? when he says, "In the course of the world, a man must very often put on an easy, frank countenance, upon very disagreeable occasions; he must seem pleased when he is very much otherwise; he must be able to accost and receive with smiles, those whom he would much rather meet with swords. In courts, he must not turn himself inside out. All this may, nay, must be done, without falsehood and treachery; for it must not go farther than politeness and good manners, and must stop short of assurances and professions of simulated friendship. Good manners, to those one does not love, are not more a breach of truth, than is 'your humble servant,' at the bottom of a challenge: they are universally agreed upon, and understood to be things of course."

I shall end this article by saying, that the most unhappy effect of fashionable or European court politeness, which Lord Chesterfield wishes so ardently, his son to be master of, is, that it teaches us the art of dispensing with the virtues which it imitates. Let youth, then, be educated to cherish the principles of benevolence and humanity, and they shall have politeness enough, and shall stand in no need of practising the preceding fulsome arts of either *bienseances* or *convenances*.

"*Conversation*, or discourse, signifies an interlocution between two or more persons, with this distinction, that conversation is used for any general intercourse of sentiments what-

ever ; whereas, a discourse, means a conversation limited to some particular subject.

"To render conversation at all times agreeable, the following rules have been laid down. 1st, the parties should meet together with a determined resolution to please, and to be pleased. 2d, no one should be eager to interrupt others, or being uneasy at being interrupted. 3d, all should have leave to speak in turn. 4th, inattention should be carefully avoided. 5th, private concerns should never be mentioned, unless particularly inquired into ; and even then, as briefly as possible. 6th, each person should, as far as propriety will admit, be afforded an opportunity of discoursing on the subject with which he is best acquainted. 7th, stories should be avoided, unless short, pointed, and quite *à-propos*. 8th, each person should speak often and not long. Harangueing in private company, is insupportable. 9th, if the majority of the company be naturally silent or reserved, the conversation will flag, unless it be often renewed by one who can start up new subjects. 10th, it is improper to laugh at one's own wit and humor ; this should be left to the company. 11th, when the conversation is flowing in a serious and useful channel, never interrupt it by an ill-timed jest. 12th, it is at all times extremely indelicate to whisper to one's next neighbor ; this is in some degree a fraud, conversation being a kind of common property. 13, in speaking of absent people, the infallible rule is, to say no more than we should if they were present. 'I resolve,' said Bishop Beveridge, 'never to speak of a man's virtues to his face, nor his faults behind his back.' A golden rule ! the observation of which would at once banish flattery and defamation from the world."

Buck's Theo. Dict.

"Nothing can be of greater service to a young man who has any degree of understanding, than an intimate *conversation* with one of riper years, who is not only able to advise, but who knows the manner of advising. By this means, youth can enjoy the benefit of experience of age ; and that, at a time of life, when such experience will be of more service to a man, than when he has lived long enough to acquire it himself."

The first ingredient in *conversation*, is truth, the next is good sense, the third good humor, the last wit. Pithagoras said, "be not brief in conversation, least you should not be understood, nor too diffuse, least you should be troublesome."

"Our *conversation* should be such, that youth may therein find improvement, women modesty, the aged respect, and all men civility."

Conversation of a fine Woman. "There is something irresistibly pleasant in the conversation of a fine woman; even if her tongue be silent, the eloquence of her eyes teaches wisdom. The mind sympathises with the regularity of the object in view, and struck with external grace, vibrates into corresponding harmony."—*Cit. of the World.*

Coquet, Fre., a coquet; *coquette*, is used in French in the feminine gender.—A wanton.

"Coquet and coy, at once her air,
Both study'd, though seems neglected;
Careless she is with artful care,
Affecting to seem affected."

Congreve.

Coram nobis, Lat., before us; a vulgar phrase, he was brought before the *coram nobis*, i. e., before the court.

Corbeau, Fre., a crow; *couleur de corbeau*, a color nearly black.

Corde, Fre., rope; *ne parlez jamais de corde dans une maison de pendu*, Fre. prov., name not a rope in the house of him that hung himself.

Cordon, Fre., M. T., a line on which troops are to act on the defensive.

Cordon sanitaire, Fre., a line drawn to prevent pestilence.

Corps, Fre., [pronounced kore,] a body; *corps d'armée*, an army; *corps diplomatique*, a diplomatic corps; *corps histriatique*, a company of actors.

Corpus delicti, Lat., Law phrase. The body of the crime, is taken from the whole nature of the offence.

Correction, reprehension. It is proper and justifiable for a teacher, to use gentle means of correction, because, by ill-timed delay, vice would grow into habit, and render measures of severity necessary. I will not pretend to say, that the whip, the ferula, &c., ought to be resorted to; present customs and manners, do not admit of it, and therefore, those instruments of correction, ought to be used only in particular cases; for there are so many other punishments within the reach of a skilful teacher, without resorting to corporeal chastisements, as honor,

self-love, privation of diversions, &c., that he is never at a loss. I will only remark, that for such a difficult, noble, and painful profession, (that is, of bringing up men, indeed I might say, of making them,) it is surprising how little gratitude is manifested, and how light we are apt to value the services of those philosophers, or discreet, virtuous, and learned individuals, who deprive themselves of the sweetest pleasures of this life, for the only rewards of doing good to society, and to gain the salvation of their souls. It will be easy to perceive, that I here allude to the instructors of the Catholic profession, the other professors, and teachers in general, are equally entitled to our veneration and respect, the only difference is, that living with us in this pleasurable world, they participate in all its sweets and comforts.

Corridor, Fre., a passage in a house.

Corruption, the principle of dissolution ; wickedness. "*The principle of democracy*," says Montesquieu, "is corrupted, not only when the spirit of equality is extinct, but likewise when they fall into a spirit of extreme equality ; and when every citizen wants to be upon a level with those he has chosen to command him. Then the people, incapable of bearing the very power they have entrusted, want to do every thing of themselves, to debate for the Senate, to execute for the Magistrate, and to strip the Judges of their offices. When this is the case, virtue no longer exists in a republic. The people want to exercise the functions of the Magistrates, who cease to be revered. The deliberations of the Senate are slighted ; all respect is laid aside for the senators, and consequently for old age ; there will be no more respect for parents ; deference to husbands will likewise be thrown off ; and submission to masters. This licentiousness will soon taint the mind ; and the restraint of command be as fatiguing as that of obedience. Wives, children, slaves, will shake off subjection ; no longer will there be any such thing as manners, order, or virtue."

Cortège, Fre., a retinue ; a suite.

Corvée, Fre., a feudal service.

Cossu, Fre., shelly ; rich.

Costume, Fre., a dress. Term appropriated to the stage, court and clergy dresses ; it is lately used for common dresses.

Côté, Fre., side ; *côté droit*, right side ; *côté gauche*, left side.

Coterie, Fre., ladies' association ; a club.

Côtelette, Fre., the rib part ; a dish of meat.

Counsel, advice. Counsel is to be given by the wise, and the remedy, by the rich. Give neither *counsel* nor salt, till you are asked for it.—*Ital.*

Countenance, form of face, look. "A cheerful, easy countenance, and behaviour, are very useful, they make fools think you a good natured man, and they make designing men think you an undesigning one."—*Chest.*

Country, native soil ; a region ; rural parts. "The country is both the philosopher's garden and library, in which he reads, and contemplates the power, wisdom, and goodness of God."

Penn.

Coupe, Fre., a term of architecture ; a vertical section.

Coup [pronounced koo,] *de sang*, Fre., an apopleptic fit.

Coup de soleil, Fre., a fever in the head, proceeding from an exposition to the rays of the sun ; sun stroke.

Coup de main, Fre., M. T., when a fortification is taken without a regular siege ; by storm.

Coup d'œil, Fre., M. T., one who sees the manœuvres of the enemy at a glance, or *d'un coup d'œil*. It is likewise used for a view, landscape, as the *coup d'œil* of this place is extensive.

Coup de maitre, Fre., a master stroke.

Coup de grace, Fre., a stroke of mercy.

Coup d'essai, Fre., a first essay ; an attempt.

Coup d'état, Fre., a stroke of state ; a political manœuvre.

Coup de theatre, Fre., a theatrical change.

Couplet, Fre., two lines of poetry ; as

"Life is a jest, and all things show it,"
I thought so once, but now I know it."

"*Courage*, consists not in hazarding without fear, but being resolutely minded in a just cause."—*Plutarch.*

True *courage*, is always derived from virtue, and honor, from integrity ; but when the first is accompanied by prudence, it is then, truly a virtue.

A stronger instance cannot be given of it, than in the conduct of the great Washington, during the arduous conflict of our Independence : had it not been for that virtue, which he so eminently possessed, supported by the valor of his worthy

compatriots, this country, instead of having been enroled in the book of fame, and being now accounted one among the great and polished nations of the earth, would have sunk into a lower state of degradation, than it was before the contest, and probably would still be groaning under the tyranny of Great Britain.

"If you desire to be magnanimous, undertake nothing rashly, and fear nothing you undertake ; fear nothing but infamy, dare any thing but injury.

"The measure of magnanimity, or true courage, which is the essential character of a soldier, is not a savage, ferocious violence—not a fool-hardy insensibility to danger, or headstrong rashness to run into it ; nor the fury of inflamed passions—but a calm, deliberate, rational courage ; a steady, judicious, thoughtful fortitude."

"Presence of mind and courage in distress,
Are more *than* armies to *procure success* ;
True courage but from opposition grows,
But what are fifty ! what a thousand slaves !
Matched to the sinew of a single arm,
That strives for Liberty."

Court, place where Princes reside ; also, a hall of justice, Chesterfield observes, "that in courts (and every where else,) bashfulness and timidity, are as prejudicial on the one hand, as impudence and rashness on the other ; a steady assurance, and a cool intrepidity, with an exterior of modesty, are the true and necessary mediums."

Coute qui coute je l'aurai ! Fre., Prov., cost what it will, I will have it.

Couvert, Fre., covert ; both a soup and meat plate, covered with a folded napkin, set on a dining table, and having a knife and fork, as well as a tumbler, &c., near them, form what is called a *couvert* in French.

Coward, a poltroon ; one whose predominant passion is fear. Slander is the revenge of a coward, and dissimulation his defence.

Crayon, Fre., a pencil.

Craft. Counting all things brings nothing home.

Craignez honte, Fre., fear shame.

Credit lost, is a Venice broken glass. How few will trust the man who once deceived.

"Crescit amor nummi ; quantum ipsa pecunia crescit,"
 Lat., avarice increases with the increasing pile of gold.

Juvenal.

Crescite et multiplicamini, Lat., increase and multiply.
 One of the good precepts of the Gospel. The motto of the Maryland coat of arms.

Crescit eundo, Lat., it increases on its course. This is an allusion to the Sun, which increases the production of the earth, when it was thought that the Sun, instead of the earth, revolved.

Crimen falsi, Lat., falsehood ; perjury.

Crimen læsæ majestatis, Lat., the crime of high treason.

Criminals are punished, that the others may be amended.

Ital. Prov.

Crimen habet, quanto major qui peccat habetur, Lat., vice is most conspicuous in those who are in elevated stations.

Juvenal.

Crowd, a crowd is no company.

Crows are never white for washing themselves.

Cru, Fre. In speaking about wines, it means the spot where they are produced.

Cruelty, savageness, barbarity, hard-heartedness. Cruelty is so contrary to nature, that it is distinguished by the scandalous name of inhumanity. A cruel man, exercises his power with too great a degree of severity upon those who are doomed to live under his authority. Supposing him, for instance, to be a magistrate or officer, if he executes the laws with more severity than necessary, he creates misery : if a husband, he abuses his wife, children, and dependants, and introduces wretchedness into the family : if a master of slaves, he is a tyrant instead of a father to his subjects ; he causes desertion and sometimes self-murder to terminate the scene of misery. In short, with a cruel man, every one around him is continually appalled with fear and dismay, which is followed by hatred, tumult, and confusion, and often ends in the loss of his life by the hands of his own subjects ; in order to relieve themselves from a burden, the pressure of which they can no longer bear.

Cui bono ? à quoi bon ? Fr. to what good will it tend ?

Cui libet in arte sua credendum est, Lat. every man ought to be trusted in his own art.

Cuisine, Fre., kitchen.

Cul de lampe, Fre., in architecture, it means the form of the bottom of a lamp.

Culd de sac, Fre., the bottom of a bag; an alley or street closed at the end.

Currente calamo, Lat., with a running hand. It is applied to a work written with an expeditious hand.

Cultivation, the art of improving soils. If nobility had been conferred on him who had improved a country, in place of the one who had devastated it, society, instead of misery, would have enjoyed uninterruptedly, the sweet blessings of comfort, peace, and plenty. Thomas Jefferson, said with propriety, "Those who cultivate the earth, are the chosen people of God, if ever he had a chosen people, whose breasts he has made his peculiar deposit for substantial and genuine virtue. It is the focus in which he keeps alive that sacred fire, which otherwise might escape from the face of the earth. Corruption of morals in the mass of cultivators, is a phenomenon of which no age nor nation has furnished an example. It is a mark set on those, who, not looking up to heaven, or to their own toil and industry, as does the husbandman, for their subsistence, depend for it, on casualties and caprice of customers. Dependence begets subservience and venality, suffocates the germ of virtue, and prepares fit tools for the designs of ambition."

Cunning, artful, trickish, subtle, sly. "Cunning, discovers little at a time, and has no other means of certainty than multiplications of stratagems, and superfluity of suspicion. Yet men thus narrow by nature, and mean by art, are sometimes able to rise by the miscarriage of bravery, and the openness of integrity; and by watching failures, and snatching opportunities, obtain advantages which belong properly to high characters."

Idler.

"*Cunning*," says Mr. Locke, "which is the ape of wisdom, is the most distant from it, that can be; and as an ape, for the likeness it has to man, wanting what really should make him so, is by no means the uglier; cunning is only the want of understanding; which, because he cannot compass his ends by direct ways, would do it by trick and circumvention."

Cure your sore eyes with the elbow.

Curiosity, inquisitiveness. "Human curiosity, though at first slowly excited, being at last possessed of leisure for indulging its propensity, becomes one of the greatest amusements

of life, and gives higher satisfaction than even what the senses can afford. A man of this disposition, turns nature into a magnificent theatre, replete with objects of wonder and surprise, and fitted up chiefly for his happiness and entertainment. He industriously examines all things, from the minutest insect, to the most finished animal; and when his limited organs can no longer make the disquisition, he sends out his imagination, upon new inquiries."—*Hist. of the earth.*

Custom, habit, fashion. We lay so much under the power of custom, that by following the various modes of living, though opposite to those in which we are brought up, when abiding among foreign nations, that we become subservient to them, so we may with propriety say, custom is a second nature.

The above natural propensity in man, was established evidently by Providence, for the best purposes: by this, we submit to the most arduous duties, which, in time become easy and agreeable. Addison, admirably observes, that "inclination will at length come over to reason, though we can never force reason to comply with inclination."

The truth of the preceding observations, ought to put youth on their guard, from accustoming themselves to any thing awkward or improper, for fear it might become a prevalent habit for life.



D.

D'abord, Fre., in the first place.

D'accord, Fre., granted.

Damnat quod non intelligit, Lat., Cicero, he condemns what he cannot understand.

"*Dancing*, though a silly trifling thing," says Chesterfield, "is one of those established follies, to which people of sense are sometimes obliged to conform, and if they do, they should be able to perform it well." In the present age, dancing is an accomplishment, which cannot be dispensed with: we are

taught by it to walk with grace, and to present ourselves in company with a becoming assurance.

Dans l'art d'intéresser consiste l'art de plaire, Fre., the art of writing, consists in the art of pleasing.—*Delile*.

Dans le pays des aveugles, les borgnes sont les Roys. Fre. Prov., among the blind, those with one eye are Kings: intimating that a little wit, goes very far among fools. It is applied to those who are tickled with the admiration of weak and unworthy persons.

Data, Lat., *données*, Fre., things granted. A rule for example, a precedent, a foregoing act.

Death, the extinction of life. "Destiny has decreed all men to die, but to die well, is the particular privilege of the virtuous and good.

"As there is no covenant to be made with death, no agreement for the arrest or stay of time; it keeps its pace, whether we redeem and use it well or not.

"He that has given God his worship, and man his due, is entertained with comfortable presages, wears off smoothly, and expires with a tranquil mind."

"Learn to live well, that you may die so too,
To live and die is all we have to do."

Larochefoucault says, "few people are acquainted with death, it is generally submitted to, through stupidity and custom, not resolution; most men die merely, because they cannot help it."

I would have every one to consider that he is, in this life nothing more than a passenger, and that he is not to set up his rest here, but to keep an attentive eye upon that state of being to which he approaches every moment, and which will be forever fixed and permanent. This single consideration will be sufficient to extinguish the bitterness of hatred, the thirst of avarice, and the cruelty of ambition.

"It is undoubtedly hard to die; but it is agreeable to hope we shall not live here forever, and that a better life, will put an end to the troubles of this. If we were offered immortality on earth, who is there would accept so melancholy a gift? what resource, what hope, what consolation would then be left us against the rigor of fortune, and the injustice of man?"

Death of a Philosopher. "Let others bestrew the hearses of the great with panegyric. When a philosopher dies, I consider myself as loosing a patron, an instructor, and a friend ; I consider the world, as loosing one who might serve to console her amidst the desolations of war and ambition. Nature every day produces in abundance, men capable of filling all the requisite duties of authority, but she is niggard in the birth of an exalted mind, scarcely producing in a century, a single genius to bless and enlighten a degenerate age. Prodigal in the production of Kings, Governors, Mandarins, Chams, and Courtiers ; she seems to have forgotten, for more than three thousand years, the manner in which she once formed the brain of a Confuscus ; and well it is she has forgotten, when a bad world gave him so very bad a reception."—*Cit. of the World.*

Deal with every one, as if you were dealing with a rogue. The moral of this uncouth proverb, though not the production of the courtier Chesterfield, or of the polite Larochevoucault, is nevertheless thought to be very useful, to put people on their guards against imposition from the sharks of society, who prey on those unacquainted with practical life.

Debitor Justitiæ, Lat., I owe to justice, viz : to the claim justly established.

De bonis non, Lat., Law, understood of the goods which have been before administered on.

Déboucher, Fre., M. T., to pass through a defile.

Débris, Fre., ruins ; figuratively, the remnants of an individual's fortune.

Debtor, he that owes to another. "Passing under the Ludgate Prison the other day, I heard a voice bawling for charity, which I thought I had somewhere heard before. Coming near to the gate, the prisoner called me by my name and desired I would throw something into the box ; I was out of countenance for him, and did as he bid me, by putting in half a crown. I went away, reflecting upon the strange constitution of some men, and how meanly they behave themselves in all sorts of conditions. The person who begged of me, is now, as I take it, fifty, I was well acquainted with him 'till about the age of twenty-five ; at which time a good estate fell to him by the death of a relation. Upon coming upon this unexpected good fortune, he ran into all the extravagancies imaginable ; was

frequently in drunken fits, broke drawer's heads, talked and swore loud ; was unmannerly to those above him, and insolent to those below him. I could not but remark, that it was the same baseness of spirit which works in his behavior in both fortunes ; the same little mind was insolent in riches, and shameless in poverty. This accident made me muse on the circumstance of being in debt in general, and solve in my mind what tempers were most apt to fall into the errors of life, as well as the misfortune it must needs be to languish under such pressure."—*Spectator*.

Début, Fre., beginning of an enterprise ; also, the first appearance in public life.

Débutant, Fre., a beginner in any business, appropriated chiefly to the stage.

" *Decency is the last of all laws, but the most strictly observed.*"—Laroche.

Deception, deceiving, cheat, deceit falsehood. "Whatever conveniences they may for a time promise or produce, are, in the sum of life, obstacles to happiness. Those who profit by the cheat, distrust the deceiver ; and the act by which kindness was sought, puts an end to confidence."

Notes upon Shakespeare.

Larochefoucault, says, "it is easy to deceive ourselves without our perceiving it, as well as difficult to deceive others without our knowledge."

Décorateur, Fre., an architect or painter, whose art is to embellish the inside of theatres, palaces, &c.

Decorum, Lat., decency, *bienseance*.

Décrotteur, Fre., a shoe black.

De deux maux, il faut éviter le pire, Fre. Prov., of two evils, choose the the least.

De die in diem, Lat., from day to day.

Dedimus potestatem, Lat., we have given the power.

De facto, Lat., law, from the fact.

Defence, guard, vindication ; the defence of our rights and country, is a sacred duty of every citizen.

Definition, a description of a thing by its properties ; determination. A *definition* consists of two parts, of the word descriptive of the general nature of the object to be defined, and the other of such an enumeration of particulars as apply to that object ; thus in defining a draper, we say he is a *dealer*

In cloth, which is a particular that distinguishes him from a dealer in books, &c.; in defining a chair, we say, it is a *seat* with a back, for one person to set upon, which are particulars that distinguish it from a bench, or a stool, &c.; and in defining *man*, we say, he is a rational being, that *walks on two legs*, which are particulars that distinguish him from a quadruped and from the baboon, who does not possess the power of speech or reason.

Degeneres animos timor arguit, Lat., fear denotes a degenerated mind; this will not stand good in all cases.

De grand eloquenza picuola cozcienza, Ita. Prov., great eloquence, little conscience; this may be true in Italy, but its application cannot be made elsewhere.

De gustibus non disputandum est, Lat., we ought not to dispute about taste.

Déjeuner, Fre., breakfast; *Déjeuner à la fourchette*, a breakfast where meat is served.

De jure, Lat., from the law.

De l'abondance du cœur la bouche parle, Fre. Prov., from the abundance of the heart, the mouth speaks.

De la vanité naît la honte, Fre. Prov., shame springs from vanity.

Delay in punishment, is not a privilege for pardon.

"Delays increase desires and sometimes extinguish them."

Laroch.

"Delectando pariter que monendo," Lat., to give pleasure in instruction.—*Horace.*

Deliberate with caution, but act with decision; grant with grace, and oppose with firmness.

Delicacy, purity; softness. "Many pains are incident to a man of delicacy, which the unfeeling world cannot be persuaded to pity, and which, when they are separated from their peculiar and personal circumstances, will never be considered as important enough to claim attention, or deserve redress."

Rambler.

Deliramenta doctrina, Lat., the wild speculation of men of learning. On this point we might fill a volume, by delineating the aberrations of men of that stamp. The vanity of some has puffed them up so high, that they take themselves for another Jupiter in Olympus, and condemning from above, all the works of Providence below, as a chaotic mass of imper-

fection; but such poor fellows at length awake from their wild dreams, and find they were but creeping worms, insignificant, perishable beings, too short sighted to attain the objects so far above their petty powers.

Delirant reges plectuntur achivi, Lat., when Kings commit errors the people must pay for them.

Demagogue, a ringleader of the mob. "Some demagogues, like Catelina, can raise a storm, who cannot like Cromwell, rule it; thus the Gracchii wishing to make the agrarian law the ladder of their ascent, found it the instrument of their fall."

Democracy, a government in which the sovereign power is lodged in the people; a popular government.

Demonstration, the highest degree of evidence; *demonstration a priori*, is when the effect is proved by referring to the cause; *demonstration a posteriori*, when the cause is inferred from the effects.

De mortuis nihil nisi bonum, Lat., say nothing of the dead but in their favor. This maxim although repeated by judicious people, is far from being correct; because, should we follow that principle, we should deprive posterity of the records of the actions of men to stand as examples.

Denial, a civil denial is better than a rude grant.

De novo, Lat., anew; *to commence de novo*, to begin anew.

Dénouement, Fre., the unravelling of a plot.

Deo favente, Lat., with God's favor.

Deo juvante, Lat., with the assistance of God.

Dependence, reliance; dependence is a poor trade. "Among the many who have enforced the duty of giving, I am surprised there are none to inculcate the ignominy of receiving; to show, that by every favor we accept, we in some measure forfeit our native freedom, and that a state of continual *dependence* on the generosity of others, is a life of gradual debasement."

Cit. of the World.

Dépôt, Fre., a place of deposit. A store or magazine of arms, of ammunition, of victuals, &c.

"*Depreciate no one, an atom has a shadow*; follow peace with all men, war with all vices, and command thyself; make thy words agree with thy thoughts, thy actions with thy words, and thy desires with thy actions."—*Span.*

Deride not the unfortunate.

Dernier ressort, Fre., the last resource ; term of the French law, signifying the last instance.

Déshabillé, Fre., dishabille ; an undress, a morning dress.

Description, representation, the act of describing.

Description of a tempest, by Boileau a French poet :

" Comme l'on voit les flots soulevés par l'orage,
Fondre sur un vaisseau qui s'oppose à leur rage,
Le vent avec fureur dans les voiles frémit,
La mer blanchit d'écume et l'air au loin gemit ;
Le matelot troublé que son art abandonne,
Croît voir dans chaque flot, la mort qui l'environne."^{*}

The mountain waves are driven by the storm,
And dash'd with fury on the vessel's form,
The bellowing winds, the cracking sails distend,
Angry ocean foams, and clouds their torrents spend,
Th' affright'd sailor, beholds in ev'ry wave
Death in all its terrors, and a watery grave.

Description of Fingal's Cave. "The author, speaking of his first view of this stupendous work of nature, observes : 'The grandeur and majestic simplicity of this vast hall, the obscurity which reigns there, and which increases still more the solemnity of the basaltic pillars, the rolling waves striking against the walls, and which in breaking against the bottom of the cavern, produce a noise at times similar to the rolling of distant thunder, the echoes resounding from the vault repeating and prolonging all the sounds with a kind of harmony ; all these features united, produce in the mind a sensation which invited us to meditation and to religious awe.

"Absorbed by the imposing view which we enjoyed, we could hardly cease contemplating the black walls of the cavern, the vast ocean, the mosaic pavement, and the ocean, which is seen prolonging at a distance across the gothic arch which forms the entrance of the vault.

"The perfect regularity of each basaltic pillar of which these rocks are composed, may, it is true, recal in the first instance, the idea of architecture ; but this simile must not be carried too far, as it cannot be supported by profound examination.

* In subjoining the translation of these exquisite lines, we hope the reader will excuse our inability of doing justice to the subject.

"In addition to the pleasure I experienced from the beauty of the cave, were impressions which added still more to its charms; among these are the sentiments excited by its situation in the midst of a tempestuous sea, and sheltered from the destroying hand of man in a small isle, for a long period unknown, and continually beaten by floods and tempests; the idea of the possibility that subterraneous fires might formerly have contributed to its formation; the distant view of the isle of Iona: but, above all, the idea recalled to the mind by the name of Fingal! Fingal, Ossian, and his bards as assembled perhaps in former times under these vaults; the heavenly music of their harps accompanied the sound of their voices, and mixing with the hoarse winds and waves, it has perhaps more than once re-echoed through these cavities. Here they sung their wars and their victories; here they commemorated the deeds of those heroes, whose shades their imagination depicted to them by the pale light of the moon at the entrance of this solitary cavern!"

Desire, is an eagerness to obtain or enjoy an object we suppose to be good. "Those desires," says Dr. Watts, "that arise without any express ideas of the goodness or agreeableness of the object to the mind beforehand, such as hunger, thirst, &c., are called *appetites*; those which arise from our perception or opinion of an object, as good or agreeable, are most properly called *passions*, sometimes these are united. If our desire to do or receive good, be not violent, it is called a simple inclination or *propensity*. When it rises high, it is termed *longing*. When our desires set our active powers at work, to obtain the very same good or the same sort of good, which another desires, is called *emulation*. Desire of pleasures of sense, are called *sensuality*; of honor, *ambition*; of riches *covetousness*."

Buck's Theo. Dict.

He who thinks to stifle his desires by gratification, resembles him who tries to extinguish a fire with a bundle of straw. Fre. Prov.

Désormais, Fre., henceforth.

Despair, loss of hope. That state of the mind in which a person loses his confidence in divine mercy. "Despair has ruined some; but presumption multitudes."

Despondency, hopelessness. "There are people that depress their own minds, despond at the first difficulty, and conclude

that the getting an insight in any of the sciences, or making any progress in knowledge farther than serves their ordinary business, is above their capacity. These set still, because they think they have no legs to go as others do, because they think they have wings to fly, and can soar on high when they please. To these latter one may for answer, apply the proverb. 'Use legs and have legs.' Nobody knows what strength of parts he has till he has tried them. And of the understanding one may most truly say, that his force is greater generally than he thinks, till it is put to it. *Viresque acquirit eundo*, he acquires strength in going."—*Locke*.

Despotism, absolute power. "It can never exist where there is liberty of the press, as we cannot have night before the setting of the sun. Where it prevails, the will of the Prince is the law; and therefore, the government must always be bad, and would indeed be intolerable, if he were not afraid of his people; and if there were not some established customs, which supply the place of laws, and which even a tyrant dares not violate. A despotic Prince is generally ignorant, sensual, and idle. He is therefore, inclined to commit the management of his affairs, not to many persons, for that would give him too much trouble; but to one person; to whom he transfers his power, and who has long been distinguished in Mahometan governments, which are all despotic, by the appellation of *visir*. In some of these governments the sovereign declares himself the heir of all his subjects, and seizes on a man's estate the moment he dies, and often before; which effectually destroys industry, as well as domestic happiness. In others he is satisfied with a certain portion, as three, four, or five *per cent*, on the value of inheritances. There being no law but his will, the right of the successors to the crown is frequently uncertain. Sometimes, however, it is settled by the order of birth; and sometimes by the will of the former prince. If there be competitors for the crown, a civil war ensues, and victory determines the succession. And the new sovereign, to prevent like troubles for the future, removes his brothers and near relations out of the way, by imprisoning them for life, or murdering them, or putting out their eyes, or making them swallow drugs that deprive them of reason. Extensive Empires have a tendency to become despotic: for the sovereign must keep a great military force,

which makes him, if not extremely limited by law ; master of the lives and fortunes of the people."

Beattie on Moral Science.

Detail, Fre., detail, a minute and particular account. La-rochefoucault says, "*Pour connoître tout à fonds, nous devrions en connoître les détails ; mais comme ça va à l'infini, notre connoissance est superficielle et imparfaite.*" To know things well, we should know them in detail, and as that is in a manner infinite, our knowledge thereof, is always superficial and imperfect.

Devotion, piety, worship. "True devotion, like true philosophy, is tolerant ; hypocrisy and superstition are fanatical and intolerant."

Devotion, its advantages. "A devotional spirit, united to good sense and a cheerful temper, gives that steadiness to virtue which it always wants, when produced and supported by good natural disposition only. It corrects and humanises those constitutional vices, which he is not able entirely to subdue ; and though it too often fails to render men perfectly virtuous, it preserves them from becoming utterly abandoned. It has besides, the most valuable influence on all the passive virtues ; it gives a softness and sensibility to the heart, and a mildness and gentleness to the manners ; but above all it produces an universal charity and love to mankind, however different in stations, country or religion."—*Gregory*.

Diable, Fre., devil ; in the familiar style, it is said of a good fellow, *c'est un bon diable* ; a sharp unlucky blade, is *un mauvais diable*.

Dialogue, a conversation between two persons.

Dice. The best throw with dice is to throw them away. Plato, seeing a young man play at dice, reproved him sharply, the other answered, "what, for so small a matter !" "custom," said Plato, "is no small thing, let idle hours be spent more usefully."

Dicere quæ sentias, Lat. To speak what one thinks. A prudent man turns in his mouth three times the words he wants to utter ; the first, lest he offends ; the second, for fear he passes for an impostor ; and the third, lest he be taken for a fool.

Diction, style ; language. "There is a certain language, a fashionable diction of which, every gentleman ought to be

perfectly master, in whatever language he speaks. The French attend to it carefully, and with great reason ; and their language, which is a language of phrases,* helps them out exceedingly. That delicacy of diction, is characteristic of a man of fashion and good company."—*Chest*.

Dieu et mon droit, Fré., God and my right. The motto of the coat of arms of the crown of England.

Difference, dispute, quarrel. "It is remarkable that men, when they differ in anything considerable, or which they think considerable, will be apt to differ in every thing else. Their differences beget contradiction. Contradiction begets heat. Heat quickly rises into resentment, rage and ill-will. Thus they differ in judgment ; and the contention which began in pride, ends in anger."

Difficile est satiram non scribere, Lat., Juvenal ; it is difficult not to write a satire. As long as the world exists, there will be matter enough for the satirist.

Diffidence, bashfulness. "There are attractions in modest diffidence above the force of words. A silent address is the genuine eloquence of sincerity."—*Good natured Man*.

Diffidence of our abilities, a mark of wisdom. "It is an indication of good sense to be diffident of it. We then, and not till then, are growing wise when we begin to discern how weak and unwise we are. An absolute understanding is impossible : he makes the nearest approaches to it, who has the sense to discern, and humility to acknowledge his imperfection."

Beattie in his *Moral Science*, says, "there is in some minds a timorous diffidence, which, making them judge too harshly or too meanly of themselves, depresses them with melancholy thoughts that disqualify them equally for happiness and the business of life. This cannot be called a fault, but it is a dangerous infirmity, and for the most part, owing to disorder of body as well as discomposure of mind. Of our virtue, as it must appear to a being of infinite perfection, we cannot think too meanly ; and of our abilities, as compared with those of other men, we should always speak or think modestly. But we shall do well to guard against unreasonable dejection. And this in all ordinary cases we may do, by entertaining right no-

* The Latin aphorism, *damnat quod non intelligit*, would be here well applied.

tions of the divine goodness and mercy ; judging with candor of ourselves as well as of others ; cultivating habits of activity, cheerfulness, and social intercourse ; improving our talents and faculties to the most of our power ; and not engaging in enterprises above our strength, or in schemes that seem likely to expose us to the tyranny of unruly passions."

Digito monstrari et dicere hic est, Lat., Versius ; to be pointed out by the finger ; so it might be said, there goes the man. Bonaparte was aware of that great incitement to exertion, for he often used it in his harangues to the soldiery.

" *Dignity*, consists not in possessing honors, but in deserving them."—*Aristotle*.

Dignity of man. "Strength and majesty belongs to the man ; grace and softness are the peculiar embellishments of the other sex. In both, every part of their forms declares their sovereignty over other creatures. Man supports his body erect ; his attitude is that of command ; and his face, which is turned towards the heavens, displays the dignity of his station. The image of his soul is painted in his visage ; and the excellence of his nature, penetrates through the material frame in which it is enclosed. His majestic port, his sedate and resolute step, announces the nobleness of his rank, he touches the earth only with his extremity, and beholds it, as if at a disdainful distance. His arms are not given him, as to other creatures, for pillars of support, nor does he lose, by rendering them callous against the ground, that delicacy of touch which furnishes him with so many of his enjoyments. His hands are made for very different purposes ; to second every intention of his will, and to perfect the gifts of nature."

History of animals.

Dignity of manners. "A certain dignity of manners is not only as different from pride, as true courage from blustering, or true wit from joking, but is absolutely inconsistent with it ; for nothing vilifies and degrades more than pride.

"Youth ought also to observe a certain dignity of manners, if they want to be respected in the world.

"Horse play, romping, frequent and loud fits of laughter, jokes, waggery, and indiscriminate familiarity, will sink both merit and knowledge into a degree of contempt. They compose at most, a merry fellow, and a merry fellow was never yet a respectable man. Indiscriminate familiarity either offends your

superiors, else dubs you their dependant and led captive. A joker is nearer akin to a buffoon, and neither of them is the least akin to wit. Whoever is admitted or sought for in company, upon any other account than that of his merit and manners, is never respected there, but made use of."—*Chest*.

Diploma, Lat., a patent, or licence, conferring the right to exercise a profession.

Dirge, a funeral, or mournful ditty. For example see *monody*.

Discipline, education, order. Forming youth to an early discipline, is the duty of every parent. We know that to become a good commander, we ought to serve in the common ranks with soldiery, and be assured, that whatever be the profession you want to follow, *discipline*, as well as an application to duty, are the bases on which your future prospects in life depend. We know that a Cæsar, a Washington, a Bonaparte, and others who have illumined the path of fame, were not destitute in their youth of those preliminary requisites. We must, then, in early age, receive that preparation for future achievements in the various stations in which we may be placed.

Discontent, disquietude; uneasiness at our present state. "Man never appears in a worse light than when he gives away to this disposition. It is at once the strongest proof of his pride, ignorance, unbelief, and rebellion againts God. Let us remember, that *discontent* is a reflection on God's government; that it cannot alter the state of things, or make them better; that it is the source of the greatest misery; that it is an absolute violation of God's law."—*Buck's Theo. Dict.* See *disquietude* for illustration.

Discreet women, have neither eyes nor ears.

Discretion, prudence, liberty to act, caution. *An ounce of discretion is worth a pound of wit.*—Max.

Buck in his Theological Dictionary observes, "that Addison, No. 225, Spectator, declares, that there exists many shining qualities in the mind of man, but there is none so useful as *discretion*; it is this indeed, which gives a value to all the rest, which sets them at work in their proper times and places, and turns them to the advantage of the person who is possessed of them. Without it, learning is pedantry, and wit impertinence; virtue itself looks like weakness; the best parts only qualify a man to be more sprightly in errors and active in his own prejudice.

" *Discretion* is a very different thing from cunning; cunning is only an accomplishment of little, mean, ungenerous minds. Discretion points out the noblest ends to us, and pursues the most proper and laudable methods of attaining them; cunning has only private, selfish aims, and sticks at nothing which may make them succeed. Discretion has large and extended views, and, like a well formed eye, commands a whole horizon: cunning is a shortsightedness that discovers the minutest objects which are near at hand, but not able to discern things at a distance. Discretion, the more it is discovered, gives a greater authority to the person who possesses it; cunning, when it is once detected, loses its force, and makes a man incapable of bringing about even those events which he might have done had he passed only for a plain man. Discretion is the perfection of reason, and a guide to us in all the duties of life; cunning is a kind of instinct, that only looks out after our immediate interest and welfare. Discretion is only found in men of strong sense and good understanding; cunning is often met in brutes themselves, and in persons who are but the fewest removes from them. In short, cunning is only the mimic of discretion, and may pass upon weak men, in the same manner as vivacity is often taken for wit, and gravity for wisdom."

Discourse, conversation, talk. "In your discourse, be cautious what you speak, and to whom you speak; how you speak, and when you speak, and what you speak; speak wisely, speak truly. A fool's heart is in his tongue, but a wise man's tongue is in his heart."

Disease, distemper, sickness; they are of two kinds, of the bodily, and of the mental faculties. "Diseases, poverty, disappointment and shame, are far from being, in every instance, the unavoidable doom of man. They are much more frequently the offsprings of his own misguided choice. Intemperance engenders disease, sloth produces poverty, pride creates disappointment, and dishonesty exposes to shame. The ungoverned passions of men betray them into a thousand follies; their follies into crimes, and their crimes into misfortunes."

Disguise, to conceal, disfigure, deform. "We are so used," says Laroche foucault, "to disguise ourselves to others, that at last we become disguised, even to ourselves."

Dishonest. Nothing is profitable which is dishonest.

Disinterestedness, freed from interest. He who in good

time firmly renounces a great authority, or a great fortune, delivers himself at once from a host of troubles, from many restless nights, and what is still better, often from many crimes. Never did man show a more generous disinterestedness with regard to himself, than the great Washington after the termination of the war of our Independence, nor a more sincere and unshaken zeal for the public good in his official duty, than when President of the Union. Should parents be aware of the efficacy of good examples, the virtues of that great patriot, ought to be often exhibited to their progeny.

Dis-moi qui tu frequentes et je te dirai qui tu es, Fre. Prov., tell me with whom you go, and I will tell you what you do. A long succession of ages has borne ample testimony to the truth of this adage.

Disposition, temper of mind. One unquiet disposition distempers the peace and unity of a whole family or society ; as one jarring instrument will spoil a whole concert.

Disputations leave truth in the middle, and party at both ends.

Disquietude, uneasiness. Disquiet affects the mind so severely, that its effects ought to be ranked among one of the diseases ; it is said to proceed chiefly from idle habits. "It is a melancholy consideration that our comforts often produce our greatest anxieties."—*Good natured man*.

The following brief apologue of *Sadi*, an Asiatic sage, deserves being here noticed. "I never complained of my wretched forlorn condition, but on one occasion, when my feet were naked, and I had no where to shoe them. Soon after, meeting a man without feet, I was thankful for the bounty of Providence to myself, and with perfect resignation I submitted to my want of shoes."

The secret of living happily, which is of greater value than all the wealth of the Indies, consists not in pomp or parade, but in the habits of an industrious occupation, and a well disciplined mind ; studying to be content and by limiting our desires and bringing them within the compass of our means.

Dissembled holiness is double iniquity.

Distemper, a disease, depravity, uneasiness, malady. The distempers of the mind are worse than those of the body ; we have many remedies for the latter, but the sufferings of the

former can seldom be alleviated ; jealousy, covetousness, disquietude, fanaticism, are of that number.

Distrain, Fre., absent of mind.

Distress, misfortune, sorrow, affliction. "In season of distress or difficulty, to abandon ourselves to dejection, carries no mark of a great or worthy mind. Instead of sinking under trouble and declaring 'that his soul is weary of life,' it becomes a wise and good man, in evil day, with firmness to maintain his post ; to bear up against the storm ; to have recourse to those advantages which in the worst of times, are always left to integrity and virtue, and never to give up the hope that better days may yet arrive."

Distringas, Lat., law ; you may distress ; a writ.

Distich, a couplet ; a couple of lines ; an epigram of only two lines.

Distrust, suspicion. "It is impossible to see the long scrolls in which every contract is included, with all their appendages of seals and attestations without wondering at the depravity of those beings, who must be restrained from violation of promise by such formal and public evidences, and subterfuge by such punctilious minuteness. Among all the satires to which folly and wretchedness have given occasion, none is equally severe with a bond or a settlement."—*Rambler*.

Ditty, a poem to be sung ; a song. For example see *Monody*.

Divertissement, Fre., diversion, amusement.

Divinity cannot be defined.

Docility, aptness to be taught. Docility of temper, ought to be joined to modesty, as well as submission to those whom we owe the benefits of life, and to our superiors in age, knowledge and station. When entering on the stage of the world, it is the part of youth to commit himself to the guidance of the more experienced, and tread step by step, the path of wisdom, traced by those who lived before him. Of all the defects incident to youth, nothing deforms and blasts the future prospects of their prosperity, like self-conceit, presumption, and obstinacy.

A writer on "education", says, "in order to give children that pliancy of manners, by breaking their will, and subduing their inclinations, you will make them obedient to good counsel and firm to pursue any kind of business in the world." Taking this for granted, nothing promises to do as much good

to society, as the infant schools lately introduced in the United States.

Doctor, a Physician, a Divine. "If the Doctor cures, the sun sees it ; but if he kills, the earth hides it."—*Swath*.

Doctrina efficit vitam suavem ; parit voluptatem, gloriam et laudem, Lat., learning makes life sweet ; it produces pleasure, glory and praise.

Doctus sine scientia, Lat., a Doctor without science, a quack.

Dog—every dog has his day, Prov.

"Let Hercules himself do what he may,
The cat will mew, the dog will have his day."

If you want a dog to follow you, feed him.

Dogs bark as they are bred.

Barking dogs, seldom bite.

Domestic, belonging to the house, private. "What woman is most really admired in the world ? the domestic. What woman has all the suffrages of the sensible, and the good ? the domestic."

Domestic constitution. Rev. J. A. James, says, "Domestic Constitution is a divine institute, and marriage is its foundation ; God, formed it himself. He takes the solitary, and sets him in families ; and like the rest of his works, it is well and wisely done. It is, as a system of government, quite *unique* ; neither below the heavens, nor above them, is there any thing precisely like it. In some respects, it resembles the civil government of a state ; in others the ecclesiastical rule of a church, and the state may be said to meet. This meeting, however, is only on a very small scale, and under very particular circumstances.

"When directed as it should be, every family has a sacred character, inasmuch, as the head of it acts the part of both the prophet, and priest of the household, by instructing them in the knowledge, and leading them in the worship of God ; while at the same time, he discharges the duty of a king, by supporting the system of order, subordination and discipline. Conformably with its own nature, is its design : beyond the benefit of the individuals who compose it, and which is its first and immediate object, it is intended to promote the welfare of the national community to which it belongs, and of which it is a part ; hence every nation has stamped a great value on the family compact, and guarded it with the most powerful sanction.

"It is certainly under the wise instruction, and the impartial sceptre of a father, and within the little family circle, that the son becomes a good citizen; it is by the fireside and upon the family hearth, that loyalty and patriotism, and every public virtue grows; as it is in disordered families, that factious demagogues, and turbulent rebels, and tyrannical oppressors, are trained up to their neighbor's torment, and their country's scourge. It is there, that the thorn and the briar, to use the elegant simile of the prophet, or the mirtle and the fir-tree are reared, which are in future time, to be the ornament or defence, or the deformity and misery of the land.

"Nothing can throw a higher sanctity over this connection, nor invest it with greater honor than such a view of it. Distinguishing, as it does, men from brutes; providing not only for the continuance, but for the comfort of our species, containing at once, the source of human happiness, and all those virtuous emotions, and generous sensibilities, which refine and adorn the character of man.

"In proportion to the importance of the connection itself, must be a right view, and a due performance of the obligations arising out of it.

"There are duties common to both parties which are the following:

"1. The first which I mention, and which is the ground of all the rest, is love. Without it, marriage is degraded at once into a brutal, or a sordid compact.

"2. Mutual respect is a duty of married life; especial reverence is due from the wife, yet is respect due from the husband also.

"3. Mutual attachment to each other's society, is a common duty of husband and wife.

"4. Mutual forbearance is another duty. This we owe to all, not excepting the stranger, or an enemy; and most certainly it must not be denied to our nearest and dearest earthly friend. For the charity that suffered long and is kind; that envieth not; vaunteth not itself; is not puffed up; that doth not behave itself unseemly; seeketh not our own; is not easily provoked; thinketh no evil; rejoices not in iniquity; but rejoiceth in the truth."

"*Domestic happiness*," says the Rev. J. A. James, "in many respects, resembles the manna which was granted to the Israelites in the wilderness; like that precious food, it is the gift of

God which comes down from heaven ; it is not to be purchased with money ; it is dispensed alike to the rich and to the poor, and accommodates itself to every taste ; it is given with an abundance that meets the wants of all who deserve it ; to be obtained, it must be religiously sought in God's own way of bestowing it ; and is granted to man as a refreshment during his pilgrimage through this wilderness."

Do not close a letter without reading it, nor drink water without having previously tasted it.—Span.

Do not buy a pig in the poke.

Do not all you can do ; spend not all you have ; believe not all you hear ; and tell not all you know.

Do not say you cannot be worse.

Do not trust, nor contend, nor borrow, nor lend, and you will live in quietness.—Span.

Do not do evil to get good by it, which never yet happened to any.

Do what you ought, come what may. The French say, *faitez votre devoir et il en arrivera ce qui pourra.*

Dominus providebit, Lat., God will provide.

Donec erit felix, multos numerabis amicos, Lat., whilst you are prosperous, you will count many friends.

Dos est magna parentum virtus, Lat., the virtue of parents is by itself, a great donation : a manifest truth, to which is ascribed nearly all offices and sinecures in all governments. He had a father before him, says the English proverb.

Douane, Fre., a custom house.

Double entendre, Fre., a word or words of double meaning ; they were once fashionable in Europe, in the circles of the great, at the expence of modesty. The true signification ought to be allusions in disguise, of which we shall give an example in the following : " A lady asked her husband what the difference was between exportation and importation ? ' my dear,' replied the good natured husband, ' there is a difference, and I will endeavor to bring it as near as possible ; suppose now, you were exported, I certainly should be transported.' "

Douceur, Fre., bribery.

Doux yeux, Fre., soft glances, the interchange of tender looks between lovers.

Drama, the action of a comedy or tragedy.

Drawing, delineation, sketch ; to know the benefits to be derived from it, see the article *Travel*.

Dread not the bow before the arrow is fixed.

Dream, imagination in sleep. "Dreams ought to produce no conviction whatever in philosophical minds. If we consider how many dreams are dreamt every night, and how many events occur every day, we shall no longer wonder at those accidental coincidences which ignorance mistakes for verifications. There are also numberless instances on record, where dreams have brought about their own fulfilment, owing to the weakness and credulity of mankind."

Dress, clothes, garment, habit. "All things rare and brilliant, will ever continue to be fashionable, while men derive greater advantages from opulence than virtues ; while the means of appearing considerable are more easily acquired than the title to be considered. The first impression we generally make, arises from our dress, and this varies in conformity to our inclinations, and the manner in which we desire to be considered. The modest man, or he who would wish to be thought so, desires to show the simplicity of his mind, by the simplicity of his dress. The vain man, on the contrary, takes a pleasure in displaying his superiority, and is willing to incur the spectators' dislike, so he does but excite their attention."

History of animals.

"Fond pride of dress is sure a curse,
E'er fancy you consult, consult your purse."

Franklin.

Chesterfield says, "dress is one of the various ingredients that contribute to the art of pleasing, and therefore an object of some attention ; for we cannot help forming some opinion of a man's sense and character from his dress. All affectation in dress implies a flaw in the understanding.

"Men of sense carefully avoid any particular character in their dress ; they are accurately clean for their own sake, but all the rest is for the sake of other people. A man should dress as well and in the same manner, as the people of sense and fashion of the place where he is : if he dresses more than they, he is a fop ; if he dresses less, he is unpardonably negligent : but, of the two, a young fellow should be rather too much, than too

little dressed ; the excess of that side will wear off, with a little age and reflection.

"The difference in dress between a man and a fop, is, that the fop values himself upon his dress, and the man of sense laughs at it, at the same time that he knows that he must not neglect it : there are a thousand foolish customs of this kind, which, as they are not criminal, must be complied with, and even cheerfully, by men of sense. Diogenes the Cinic, was a wise man for despising them, but a fool for showing it.

"Awkwardness of carriage is very alienating, and a total negligence to dress and air, is an impertinent insult upon custom and fashion. Women have a great influence as to a man's fashionable character ; and an awkward man will never have their votes, which are very numerous, and oftner counted than weighed.

"When we are once well dressed for a day, we should think no more of it afterwards ; and, without any stiffness for fear of discomposing that dress, we should be as easy and natural as if we had no clothes on at all."

Drinking spirituous liquors as well as chewing of tobacco or the like, are acquired, not natural vices.

The child when he first tastes strong liquors, or other low and horrid luxuries of the age, rejects them with evident signs of disgust ; but is insensibly brought first to bear, and then to like them, by the folly of his parents, companions and friends, who promise them as an encouragement, and give them as a reward. Chesterfield says, "that a rational and sober man, invited by the wit and gaiety of good company, may happen to drink too much ; but, then, the sallies will be short and not frequent ; whereas, the toaster is an utter stranger to wit and mirth, and no friend to either."

I will beg to be permitted for the sake of illustrating the preceding paragraph, to extract the following from professor Hitchcock's essays.

"Whether opium is used in the form of pills, tinctures, confections, electuaries, or anodynes, such as laudanum, paragoric, &c. ; or whether tobacco is chewed, smoked, or taken as snuff, the virulent poisons which give them their power, are greatly weakened by mixture with other substances. Still, the paw of the lion cannot be entirely hid. A few grains of common opium, indeed, will destroy a person unaccustomed to it ; and

a large quantity of tobacco has produced the same effect. The habitual use of opium brings on weakness of the digestive organs, and imbecility of mind ; a remarkable sottishness in the appearance and a premature dissolution. In those not accustomed to it, tobacco excites nausea, vomiting, dizziness, indigestion, mental dejection, and in short, the whole train of nervous complaints ; and there is so close a resemblance between the operation of alcohol (ardent spirits), and most of the powerful vegetable poisons above mentioned, that to regard the latter as poisonous, and not the former, would be highly unphysical. Accordingly, the best medical writers of the present day, class alcohol among the poisons, as well as opium and tobacco."

"*Drinking water*," says a philosopher, "neither makes a man sick, nor in debt, nor his wife a widow." "Rarely drink but when thou art dry, the smaller the drink, the clearer the head and the cooler the blood, which are great benefits in temper and business."

Drive thy business, let not that drive thee.

One of Franklin's aphorisms.

Droit des gens, Fre., the law of nations.

Drown not thyself to save a drowning man.

Drunkenness, inebriation. "Drunkenness is the worst of all excesses ; it spoils health, dismounts the mind, and unmans men. It reveals secrets, is quarrelsome, lascivious, impudent, dangerous and mad. In fine, he that is drunk is not a man ; because he is void of reason that distinguishes man from beast." For illustration see *Intoxication*. Penn.

Du bien d'autrui large courroi, Fre. Prov., we are liberal with the goods of others.

"*Dulce et decorum est pro patria mori*," Lat., it is sweet and honorable to die for our country.—*Horace*. This motto ought to be impressed on the mind of every youth.

Duelling, a combat between two persons. "That duelling proceeds from cowardice, is a fact demonstrable to the most common observer, if he will take the trouble to weigh the subject properly ; and although the duellist may combat this opinion and vaunt his courage, the glaring fact speaks for itself—the cause that leads him to it, is the fear of the world, to which he must be a slave—he is afraid to encounter the sneers of the world, and is not this cowardice, more mean and humili-

ating than the former? And he, only can be called brave, who boldly refuses to fight, and despises the reputation he thus loses in the eyes of the vain and conceited. Besides, taking the thing in another point, the duellist cannot be pronounced brave; he goes to the field trembling with fear, and would even then run, were it not, that those around him, would report him to the world. 'Tis not from a principle of honor, it is merely to avoid the censure of the world; for, if by any means, no matter how mean, he could get off, without losing his good name, I believe nine out of ten would. We have known so much of the fear and trembling, the smiting of knees, the distortion of countenance, that we cannot be but fully persuaded, that the greatest coward may be a duellist. There are, I confess, men of general good sense and sound principles in other things, who still countenance this abominable practice; and I would appeal to them, if they have ever examined the subject with that carefulness they ought to. If they have examined all their motives, they would be obliged to answer in the negative, and the tyrants custom, they must acknowledge, has been the cause. Rulers of the nation, men of sense, men of philanthropic feeling, use your endeavors to arrest this evil, in this age of reformation, and save hundreds, who might be useful members of society, from the fangs of this tyrannical monster."

Dum vivimus vivamus, Lat., while we live, let us live. A bacchanal's maxim of the old Romans.

Dum fervet olla, vivit amicitia, Lat. Prov., while the pot is full, friendship will subsist. This ought to put us on our guard against entertaining friends at too great an expense, lest adversity which follows feasting, drive them all away.

"When fortune smiles and looks serene,
'Tis 'Sir, how do you do?
'Your family are well I hope—
'Could I serve them or you?'

But turn the scale, let fortune frown,
And dire disasters greet ye,
'Tis then—'I'm sorry for your loss;
'But times are hard—Good bye t'ye.'

Those then who oft your table grac'd,
And on your viands fed,
Will be the first to give a kick,
'He brought it! on his head,'"

Dum spiro, spero, Lat., while I breathe, I hope.

Durante vita, Lat., during life.

Durum telum necessitas, Lat. Prov., necessity is a hard weapon. It is an equivalent to the French proverb. *Necessité n'a point de loi*, necessity has no law.

Duties are those obligations to which men are naturally or legally bound.

Duties towards God. "In one sense every duty is a duty towards God, since it is his will which makes it a duty: but there are some duties, of which God is the object, as well as the author; and these are peculiarly, and in a more appropriate sense, called *duties towards God*. That silent piety, which consists in a habit of tracing out the Creator's wisdom and goodness in the objects around us, or in the history of his dispensation; of referring the blessings we enjoy to his bounty, and of resorting in our distresses to his succour, may possibly be more acceptable to the Deity, than any visible expressions of devotion whatever. Yet these latter (which although they may be excelled, are not superseded by the former,) compose the only part of the subject which admits of direction or disquisition from a moralist. Our duty towards God, so far as it is external, is divided into *worship* and *reverence*. God is the immediate object of both; and the difference between them, is, that the one consists in action, the other in forbearance."

Paley's Philosophy.

Duties of Parents. According to the tenets of all religions, and chiefly of the Christian, the duties of parents, guardians, teachers, owners of slaves, &c. consist in imparting to youth a due fear, respect and love for that Supreme being who has our lives in safe keeping, and the guidance of our worldly affairs, by morning and night prayers, for assistance and support through life. We know from practice, it has the most desirable effect in relieving us from the burden of our worldly concerns, and of keeping one another attached, as by a long chain, of which every individual forms a link.

The following are the duties of parents towards their offspring, comprised in a small compass. Teach them according to your capacity, obedience to your will, without exerting austerity in its enforcement; afford them a comfortable maintenance without indulging them in luxury; and let your chief aim be to furnish them with a good example of sound morality,

Duty of youth under tuition. Industry, diligence, application to studies, are the important duties of youth ; should they be endowed by nature with a proper genius to shine in the world, by not making due exertions to bring it forward, they never will reach the point they wish to attain.

Duty of Children to their Parents. "The duty of children to their parents, a duty which nature implants in every breast, forms the strength of that government which has subsisted for time immemorial. Filial obedience is the first and greatest requisite of a state ; by this, we become good citizens, capable of behaving with just subordination to our superiors, and grateful dependents to heaven ; by this, we become fonder of marriage, in order to be capable of exacting obedience from others in our turn ; by this, we become good magistrates ; for early submission is the truest lesson to those who would learn to rule. By this, the whole state may be said to resemble one family, of which the Emperor is the protector, father, and friend."

Cit. of the World.

Duty of Bondmen, Apprentices, Hirelings, &c. "Love is the life and soul of every relative duty ; the powerful enlivening principle, which alone can inspire us with vigor and activity in the execution of it. Without this, even diligence is ungrateful, and submission itself, has the air of disobedience.

"Mutual trust and confidence are the great bonds of society, without which, it cannot possibly subsist. When we have bound ourselves, therefore by contract ; when we have agreed, in return for the benefits and advantages of daily support and protection, to promote the interest and welfare of those who thus support us, the obligation is doubtless of double force, and the neglect of it unpardonable. A good man, in what capacity he may serve under another, will therefore not only be obedient, honest, diligent ; but will place himself in the circumstances and situation of the employer or master, and do as he would then wish to be done by. He will be strictly just and faithful, with regard to every thing committed to his care ; endeavoring to promote in others that fidelity which he does himself practice. He will be also active and diligent in discharging his duty, so as not to stand in need of any admonitions to the performance, or any reproaches for the omission of it. He will insensibly contract a regard and esteem for those whom he serves, which will naturally grow up into the tenderest regard and affection,

so that his labor will be the labor of love, and his service perfect freedom."—*Beattie on Moral Science.*

Duty is incumbent on every man to ameliorate his nature, as well as his intellectual powers. "It is our duty," says Beattie in his *Moral Science*, "to embrace every opportunity, of improving our nature in all its parts, for in all its parts it is improvable; and every improvement tends to both private and public good, which it is surely every man's business to promote. As far, therefore, as we are able, we ought to keep our *bodies* so decent in their appearance, as that they may give no offence; and by means of temperance and exercise, so healthy and so active, as that they may be in a condition to obey the mind, and to execute what reason declares to be expedient, and conscience to be incumbent. The cultivation of our *intellectual powers* is a duty still more important. These, in proportion as they are improved, are ornamental to our nature, and qualify us for being serviceable to ourselves, our friends, the community, and mankind. Let us, therefore, be continually solicitous to acquire knowledge, strengthen our memory, rectify our judgment, and refine our taste; by reading good books, and those only; by accurately observing what passes in the world around us; by studying the works of nature and elegant performances in art; by meditating on the real nature of things, and the causes and consequences of human conduct, as they occur in history and common life; by avoiding frivolous pursuits, trifling discourses, and unprofitable theory; and by losing no opportunity of profiting by the conversation and example of wise and good men."



E.

Eagles fly alone, but Sheep flock together, Prov., viz., great Men do not keep company with fools.

Early rising, a great benefit to health. A. C. Buckland, says on that subject, to one of his friends, in a letter, "you are not the only person who regrets having neglected, when young,

to form the habit of early rising; and I will not pretend to conceal, what your better judgment must convince you of, that it will be a much less easy task *now*, than it would have been thirty years ago. But, if there be greater difficulties in the way, there are some excitements calculated to operate on you *now*, of a more powerful nature than there would have been *then*. In youth, the question is merely personal; if self-indulgence of lying in bed longer than the requirements of nature demands, be criminal, its bad effects are confined to the individual; but when placed at the head of a family, there is the double responsibility, which is attached to particular and relative guilt."

Earth. "The earth, gentle and indulgent, ever subservient to the wants of man, spreads his walks with flowers, and his table with plenty; returns with interest every good committed to her care, and though she produces the poison, she still supplies the antidote; though constantly teased more to furnish the luxuries of man than his necessities, yet even to the last, she continues her kind indulgence, and when life is over, she piously covers his remains in her bosom."—*Hist. of the Earth.*

Ease, rest, freedom from pain, comfort, quiet. "It is not on the lap of ease, that man, considered as a moral being, usually exhibits the finest features of character. For the highest order of virtue can be developed only in a condition of considerable hardship and suffering;—namely, the virtue of self-denial, patience, humility and quiet resignation."

"*Eating* very quick or very slow, is a characteristic of vulgarity; the former infers poverty; the latter, if abroad, that you are disgusted with the entertainment; and if at home, that you are rude enough to give your friends what you cannot eat yourself. Eating soup with your nose in the plate, is also vulgar. So likewise is smelling the meat while on the fork, before you put it in your mouth. If you dislike what is sent upon your plate, leave it; but never, by smelling or examining it, appear to tax your friend with placing unwholesome provisions before you."—*Chest.*

Eau benite de cour, Fre., court holy water, i. e., promise of court, on which none rely.

Ebrietas præcipitat linguam, pugnat committis, amicos dissolvit et mentes obruit, Lat., drunkenness hurries the tongue, raises quarrels, parts friends and ruins the understanding.

Ecarté, Fre., averted ; the name of a game of cards.

Eclaircissement, Fre., explication.

Eclogue, a short pastoral poem ; idyl. It commonly describes the simple manners and customs of shepherds.

Economy is the prudent management of the expenses in our manner of living. If a man buys things he does not want, he injures himself, in the same manner, as if he was throwing his property into the sea. "It is very difficult to know," says Chesterfield, "the parsimonious side of economy ; the best error of the two, is on the parsimonious side, that may be corrected, the other not." The Duke de Sully, observes very justly in his memoirs, "that nothing contributed more to his rise, than that prudent economy which he had observed from his youth ; and by which, he had always a sum of money beforehand in case of emergency."

Education, formation of manners, instruction of children. Education, may be termed with propriety, the ornament of the mind ; and has ever been considered as one of the most essential concerns of society ; therefore, it is not surprising that the parent, who is aware how much the happiness of his offspring depends on it, should bestow so much care and attention on this interesting subject.

The polished nations of antiquity, were remarkably attentive to the rearing of their children, inasmuch as their education began with the earliest period of their lives. Nothing will show the difference between a good and a bad education, in a stronger light, than the notice that men take in republican governments of talents, whenever they shine forth ; to those who possess them, the most honorable stations are granted ; while those who have neglected their studies, or have not been diligent in the acquirement of knowledge, when they had the opportunity, will not be fitted to occupy a rank, but with their equals in ignorance, among the lower orders of mankind. I will conclude by saying, education makes the man, and with the poet,

"Delightful task ! to rear the tender thought,
To teach the young idea how to shoot ;
To pour the fresh instruction o'er the mind,
To breathe th' enliv'ning spirit, and to fix
The gen'rous purpose in the glowing breast."

"*Education*", says an author, "in the common acceptation of the word, is learning ; and as learning only supplies ability, the great point is to turn that ability to good account ; to prevent its running into mischief, and to incline it towards things that are excellent. For what, though he had all the learning of the schools ? so much the worse would it be for himself and for society, if his inclination led him to make a vile use of it : though a man has all knowledge, if he has no sound moral principle with it, he is the more dangerous and pestilent in proportion to his superior advantages and faculties."

Governor Cass has said, "the value of *Education* depends far less upon varied and extensive acquirements, than upon the cultivation of just powers of thought, and the general regulation of the faculties of the understanding. That it is not the quantity of knowledge, but the capacity to apply it, which promises success and usefulness in life, is a truth that cannot be too often inculcated by instructors, and recollected by pupils. 'Many,' says a writer of the olden time, in quaint but forcible language, 'many no doubt had read as much, and perhaps more than he, but scarce any ever concocted his reading into judgment as he did.' And this *concoction of reading into judgment* is the golden rule of education. By diffusive and indiscriminate application, a morbid appetite is created, and the mental digestion is at first impaired, and then destroyed. If youth are taught how to think, they will soon learn what to think. Exercise is not more necessary to a healthful state of the body, than is the employment of the various faculties of the mind to mental efficiency. The practical sciences are as barren of useful products as the speculative, where facts only are the objects of knowledge, and where the understanding is not habituated at a proper period to self-observation, and to a continued process of examination and reflection. Physics and metaphysics are then equally valueless. The memory becomes a confused reservoir, in which the collections of life are deposited, but without the power of arranging or employing them. But where moral principles are early inculcated, the judgment ripened, the imagination chastened, the taste refined, the passions restrained, and the habits of perseverance and industry taught, the great purposes of education are attained. No precocity of intellect, no promise of genius, no extent of knowledge, can be weighed in the scale with these acquisitions. He

who has been the object of such sedulous attention, and the subject of such a course of instruction, may enter upon the great duties of life with every prospect of an honorable and useful career. His armor is girded on for battle. However difficult the conjuncture in which he may be called to act, he is prepared for whatever may betide him. He need not retreat to his closet to search his books for precedents and analogies. Thrown upon his own resources, his promptitude and decision will enable him to act, and to act wisely, while others are deliberating or doubting."

The advantages of a good education. Addison, in the Spectator, No. 215, says, "I consider a human soul without education, like marble in the quarry, which shows none of its inherent beauties, until the skill of the polisher fetches out the colors, makes the surface shine, and discovers every ornamental cloud, spot, and vein, that runs through the body of it. Education, after the same manner, when it works upon a noble mind, draws out to view, every latent virtue and perfection, which, without such helps, are never able to make their appearance. If my reader will give me leave to change the allusion so soon upon him, I shall make use of the same instance, to illustrate the force of education, which Aristotle has brought, to explain his doctrine of substantial forms, when he tells us that a statue lies hid in a block of marble; and he tells us that the art of the statuary only clears away the superfluous matter, and removes the rubbish. The figure is in the stone, the sculptor only finds it. What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint, or the hero; the wise, the good, the great man, very often lie hid and concealed in a plebeian, which a proper education might have disinterred and have brought to light. I am, therefore, much delighted with reading the accounts of savage nations, and with contemplating those virtues which are wild and uncultivated; to see courage exerting itself in fierceness, resolution in obstinacy, wisdom in cunning, patience in sullenness and despair.

"It is, therefore, an unspeakable blessing, to be born in those parts of the world, where wisdom and knowledge flourish; though it must be confessed, there are, even in those parts, several poor uninstructed persons, who are but little above the inhabitants of those nations of which I have here been speaking;

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Governor Cass has said, "the value of *Education* depends far less upon varied and extensive acquirements, than upon the cultivation of just powers of thought, and the general regulation of the faculties of the understanding. That it is not the quantity of knowledge, but the capacity to apply it, which promises success and usefulness in life, is a truth that cannot be too often inculcated by instructors, and recollected by pupils. 'Many,' says a writer of the olden time, in quaint but forcible language, 'many no doubt had read as much, and perhaps more than he, but scarce any ever concocted his reading into judgment as he did.' And this *concoction of reading into judgment* is the golden rule of education. By diffusive and indiscriminate application, a morbid appetite is created, and the mental digestion is at first impaired, and then destroyed. If youth are taught how to think, they will soon learn what to think. Exercise is not more necessary to a healthful state of the body, than is the employment of the various faculties of the mind to mental efficiency. The practical sciences are as barren of useful products as the speculative, where facts only are the objects of knowledge, and where the understanding is not habituated at a proper period to self-observation, and to a continued process of examination and reflection. Physics and metaphysics are then equally valueless. The memory becomes a confused reservoir, in which the collections of life are deposited, but without the power of arranging or employing them. But where moral principles are early inculcated, the judgment ripened, the imagination chastened, the taste refined, the passions restrained, and the habits of perseverance and industry taught, the great purposes of education are attained. No precocity of intellect, no promise of genius, no extent of knowledge, can be weighed in the scale with these acquisitions. He

who has been the object of such sedulous attention, and the subject of such a course of instruction, may enter upon the great duties of life with every prospect of an honorable and useful career. His armor is girded on for battle. However difficult the conjuncture in which he may be called to act, he is prepared for whatever may betide him. He need not retreat to his closet to search his books for precedents and analogies. Thrown upon his own resources, his promptitude and decision will enable him to act, and to act wisely, while others are deliberating or doubting."

The advantages of a good education. Addison, in the Spectator, No. 215, says, "I consider a human soul without education, like marble in the quarry, which shows none of its inherent beauties, until the skill of the polisher fetches out the colors, makes the surface shine, and discovers every ornamental cloud, spot, and vein, that runs through the body of it. Education, after the same manner, when it works upon a noble mind, draws out to view, every latent virtue and perfection, which, without such helps, are never able to make their appearance. If my reader will give me leave to change the allusion so soon upon him, I shall make use of the same instance, to illustrate the force of education, which Aristotle has brought, to explain his doctrine of substantial forms, when he tells us that a statue lies hid in a block of marble; and he tells us that the art of the statuary only clears away the superfluous matter, and removes the rubbish. The figure is in the stone, the sculptor only finds it. What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint, or the hero; the wise, the good, the great man, very often lie hid and concealed in a plebeian, which a proper education might have disinterred and have brought to light. I am, therefore, much delighted with reading the accounts of savage nations, and with contemplating those virtues which are wild and uncultivated; to see courage exerting itself in fierceness, resolution in obstinacy, wisdom in cunning, patience in sullenness and despair.

"It is, therefore, an unspeakable blessing, to be born in those parts of the world, where wisdom and knowledge flourish; though it must be confessed, there are, even in those parts, several poor uninstructed persons, who are but little above the inhabitants of those nations of which I have here been speaking;

as those who have had the advantages of a more liberal education, rise above one another, by several degrees of perfection."

"*Education*, is a companion, which no misfortune can depress—no crime can destroy—no enemy can alienate—no despotism can enslave. At home a friend—abroad an introduction—in solitude a solace—and in society an ornament. It chastens vice—it guides virtue—it gives, at once, grace and government to genius ;—without it, what is man ? a splendid slave, a reasoning savage."

Education in a republican government. "It is in a republican government, that the whole power of education is required. The fears of despotic governments, rise naturally of themselves amidst threats and punishments ; the honor of monarchies, is favored by the passions, and favors them in turn ; but virtue is in itself a remuneration, which is always arduous and painful.

"This virtue may be defined, the love of the laws and our country. As this love requires a constant preference of public to private interest, it is the source of all particular virtues ; for, they are nothing more than this very preference itself.

"This love is peculiarly proper to democracies. In these, alone, the government is entrusted to private citizens. Now, government is like every thing else ; to prefer it, we must love it. Has it ever been heard, that Kings were not fond of monarchy, or that despotic Princes hated arbitrary power.

"Every thing, therefore, depends on establishing this love in a republic ; and to inspire it, ought to be the principal business of education : but the surest way of instilling it into children, is for parents to set them an example."—*Montesquieu.*

Educating children. "I have ever found it a vain task to try to make a child's learning its amusement ; nor do I see what good end it would answer, were it actually attained. The child ought to have its share of play, and it will be benefited thereby ; and for the same reason, it ought also to have its share of labour. The mind by early labour, will be thus accustomed to fatigue and subordination ; and whatever be the person's future employments in life, he will be better fitted to endure it, he will be thus enabled to support the drudgeries of office with content, or to fill up the vacancies of life with variety. He therefore should, by times, be put to his duty ; and be taught to know, that the task is to be done, or the punishment to be endured. I do not object to alluring him

to exertion by rewards ; but we well know, that the mind will be more stimulated by pain, and both may, upon ~~some~~ occasions, take their turns to operate. In this manner, a child, by playing with his equals abroad, and labouring with his equals at school, will acquire more health and knowledge, than by being bred up under a master of any speculative system, and will be thus qualified for a life of activity and obedience. It is true, indeed, that when educated in this manner, the boy may not be so seemingly sensible and forward as one bred up under solitary instruction, and perhaps, this early forwardness is more engaging than useful. It is well known, that many of those children who are such prodigies of literature before ten, have not made an equal progress to twenty. It would seem that they only began learning manly things before their times ; and, while others were busied in picking up that knowledge adapted to their age and curiosity, these were forced upon subjects, unsuited to their years ; and, upon that account alone, appearing extraordinary, the stock of knowledge in both may be equal ; but with this difference, that each is yet to learn what the other knows."—*History of Animals*.

Educating children through the mother's influence. "All the influence which women enjoy in society—their right to the exercise of that maternal care which forms the first and most indelible species of education ; the wholesome and mitigating restraint which they possess over the passions of mankind ; their power of protecting us when young, and cheering when old, depends so entirely on their personal purity, and the charm which it casts around them, that to insinuate a doubt on its real value, is wilfully to remove the broadest corner stone on which civil society rests, with all its benefits and with all its comforts."

The preceding might be proved by example ; for it is certain, that St. Louis, King of France, was indebted for the virtues the world admired in him, to the early education he received from his mother, a princess of an exemplary virtue. "I love you," said the mother to her dear son, "with all the tenderness that a mother is capable of ; but I would infinitely rather see you fall down dead at my feet, than that you should ever commit a mortal sin." The impression of this important maxim was so strongly impressed on his mind, that the King said frequently to others, that no day passed in which it did

not recur, and excite him to arm himself afresh against all the ~~stages~~ and dangers of the world.

As the argument has often been agitated, whether it be essential for the education of children, to teach them, or not, the dead and living languages, we have thought proper to give the opinion of that acute and brilliant writer, Madame de Stael, on that interesting subject; she says, "it is not without reason, that the study of the ancient and modern languages has been made the basis of all the establishments of education, which have formed the most able men throughout modern Europe. The sense of an expression in a foreign language, is at once a grammatical and intellectual problem. This problem is altogether proportioned to the understanding of a child; at first, he comprehends only the words, then he ascends to the conception of the phrase, and soon after the charm of an expression; its force, its harmony; all the qualities which are united to the language of man, are gradually perceived by the child whilst engaged in translating; he makes a trial of himself with the difficulties, which were presented to him of two languages at a time; he introduces himself to the several ideas in succession; compares and comprises different sorts of analogies and probabilities; and the spontaneous activity of the mind, that alone truly develops the faculty of thought, is in a lively manner excited by this study: the number of faculties which it develops at the same time, gives it the advantage over every other species of labour: and we are too happy in being able to employ the flexible mind of the child in retaining a sort of information, without which, he would be all his life confined to the circle of his own nation, a circle, narrow like every thing which is exclusive."

Effrontery, impudence. "How many little things do we see without merit or without friends, push themselves forward into public notice, and by self advertising, attract the notice of the day! The wise, despise them; but the public, are not all wise. Thus they succeed, rise upon the wings of folly or fashion, and by their success give a new sanction to effrontery."

Life of Nash.

Egience, Fre., the doctrine of preserving health. It consists chiefly in being temperate in our diet, taking wholesome exercise, and preserving the mind free from tumultuous emotions.

"*Ego spem pretio non emo*," Lat., I do not buy hope, ~~but~~ I appreciate it.—*Terence*.

Egotism, is formed partly from the Latin word *ego*, I myself. It signifies selfishness, self-love, and a want of regard for others. Youth ought to know that nothing of what they say for themselves, will be credited by others, and instead of adding to their characters, will, on the contrary, turn to their disadvantage.

"Upon all occasions" says Chesterfield, "avoid speaking of yourself, if possible. Some people speak advantageously of themselves, without either ~~pre~~ference or provocation. This is downright impudence. Others proceed more artfully, as they imagine; from accusation against themselves, and complaining of calumnies which they never heard, in order to justify themselves, and exhibit a catalogue of their many virtues.

"They acknowledge, indeed, it may appear odd, that they should talk thus of themselves, it is what they have a great aversion to, and what they could not have done, if they had not been thus unjustly and scandalously abused. This thin veil of modesty drawn before vanity, is much too transparent to conceal it, even from those who have but a moderate share of penetration.

"Others go to work more modestly, and more silly still; they confess themselves guilty of all the cardinal virtues, by first degrading themselves into weaknesses, and then acknowledging their misfortunes, without sympathising with, and endeavoring to help them. They cannot see their fellow creatures in distress, without relieving them; though, truly, their circumstances cannot very well afford it. They cannot avoid speaking the truth, though they acknowledge it to be sometimes imprudent. In short, they confess, that with all those weaknesses, they are not fit to live in the world, much less to prosper in it. But they are now too old to pursue a contrary conduct, and therefore, they must rub on as well as they can.

"Though this may appear too ridiculous and *outré*, even for the stage, yet it is frequently met with upon the common stage of the world. This principle of vanity and pride is so strong in human nature, that it descends even to the lowest objects; and we often see people fishing for praise, when, admitting all they say to be true, no just praise is to be caught."

Elegance, beauty without grandeur. Elegance is surely to be desired, if it be not gained at the expense of dignity ; for a hero would wish to be loved, as well as revered.

Elegant, Fre., elegant. Epithet given to the two sexes when dressing in the highest fashion.

Elegy, a mournful song, funeral poem, a short poem without points : for an example, see *mélancolie*.

Elève, Fre., a scholar, a pupil.

Elite, Fre., choice, best part. It is a military term.

Ellipsis, in geometry, means an oval figure, in writing it is an omission of a word, phrase, or sentence, for the sake of brevity or elegance.

Ellipsis should be well understood, by any person who wants to write without inelegant repetitions, and unnecessary words. Suppose we desire to say a man, woman and boy passed by ; fulness of grammatical construction, might require to say, a man passed by, a woman passed by, and a boy passed by. Elliptically, we might say, a man, a woman, and a boy passed by. But the proper ellipsis, is to say, a man, woman and boy passed by. Many other examples might be given, but unnecessarily, because it is supposed that this has been learnt previously, with the other rules of grammar.

Elocution, power of fluent speech, delivery.

Eloquence, is the art of speaking with fluency, propriety, and elegance. "Eloquence is of two kinds," says Cicero, "that of the heart, which is called divine : the other being external is merely the organ of conceit, thought, and sophistry." Rev. C. C. Colton, says, "eloquence is the language of nature, and cannot be learned in the schools ; the passions are powerful pleaders, and their very silence, like that of Garrick, goes directly to the soul ; but rhetoric is the creature of art, which he who feels least, will most excel in ; it is the quackery of eloquence, and deals in nostrums, not in cures. Baker says, "True eloquence is good sense, delivered in a natural and unaffected way, without the artificial ornament of tropes and figures. Our common eloquence is usually a cheat upon the understanding ; it deceives us with appearances instead of realities, and makes us think we see reason, while it is only tickling our sense." "Unprofitable eloquence, is like the Cypress, which is very tall, but bears no fruit."—*Anon.*

Eloquence of the Pulpit. "The great difficulty in pulpit

eloquence, is, to give the subject all the dignity it so fully deserves, without attaching any importance to ourselves; some preachers reverse the thing; they give so much importance to themselves, that they have none left for the subject."—*Ibid.*

Embouchure, Fre., term used both in music and in topography. In music, it expresses the power of drawing sounds from wind instruments. In topography, it means the mouth of a bay, river, &c.

Emphasis, a fuller and stronger sound of voice, by which we design to lay a particular stress.

Empire, dominion of an Emperor. "The empire of the sea, has always given those who have enjoyed it, a natural pride; because, thinking themselves capable of extending their insults whenever they please, they imagine that their power is as boundless as the ocean."—*Montesquieu*.

"To make an *empire* durable, the magistrates must obey the laws, and the people the magistrates."—*Solon*.

Employment, is the grand preparative of health and innocence. When we have nothing to do, we immediately become a burden to ourselves; the mind and body languish for want of exercise; and we fall into a thousand dangerous temptations.

Employment of time. Chesterfield says, "whatever you do, do it to the purpose; do it thoroughly, not superficially, *Approfondisséz*; go to the bottom of things. Any thing half done, or half known, is, in my mind, neither done nor known at all, nay, worse, for it often misleads. There is hardly any place, or any company, where you may not gain knowledge, if you please; almost every body knows some one thing, and is glad to talk upon that one thing. Seek and you will find, in this world as well as in the next. See every thing; inquire in every thing; and you may excuse your curiosity, and the questions you ask, which otherwise might be thought impertinent, by your manner of asking them, for most things depend a great deal upon the manner."

En anglois, Fre., in English.

En ami, Fre., in a friendly manner.

En avant, Fre., forward. It is used in dancing, in the exercise of troops, &c.

En badinant, Fre., in playing.

En bon point, Fre., in good order, plight of body, plumpness.

Encouragement, incitement, favor. "The encouragement of instruction is the effectual means of preventing crimes."

Clement.

En confiance, Fre., in confidence.

Enfant gâté, Fre., a spoiled child.

Enfant perdu, Fre., a lost child. Those placed in the advanced posts in the night, are so called.

Enfant trouvé, Fre., a foundling.

Enfermer le loup dans la bergerie, Fre. Prov., to shut up the wolf in the sheep's fold. This is a reproach often made to physicians, who instead of curing a disease, render it incurable by a false treatment.

Enfilader, Fre., verb. *enfilade*, sub. M. T. when a cannon is directed against a pass, bridge, &c., so that the ball or grape, may sweep away every thing in it.

En français, Fre., in French.

En masse, Fre., in a body.

Enigma, a riddle, obscure question. As in the following :

1. "In a garden there strayed
A beautiful maid ;
As fair as the flowers in the morn ;
The first hour of her life
She was made a wife,
And she died before she was born."

2. "Without a bridle or a saddle,
Across a thing I ride a-straddle,
And those I ride, by help of me,
Though almost blind, are made to see."

Solution to the preceding enigmas.

The first—*Eve*.

The second—*Spectacles*.

Ennui, Fre., Wearisomeness, lassitude of fastidiousness. "The victims of *ennui*, paralyze all the grosser feelings by excess, and torpify all the finer, by disuse and activity. Disgusted with this world, and indifferent about another, they at last lay violent hands upon themselves, and assume no small credit for the *sang froid* with which they meet death. But, alas, such beings can scarcely be said to die, for they never have truly lived."

En règle, Fre., in order.

Entre deux feux, Fre., between two fires.

Entrée, Fre., entry ; also a dish served in the first course.

Entremets, Fre., delicate meats served between the dishes, in the second course.

Entre nous, Fre., between us.

Entrepôt, Fre., a government magazine, store, &c. to deposit the different goods before paying the duties.

En vérité, Fre., indeed.

Envy, pain felt at the sight of excellence or happiness. "Envy is one of the meanest and most tormenting of all the passions ; as there is hardly a person existing, that has not given uneasiness to an invidious breast ; for the envious man cannot be happy, while he holds others so."—*Chest*.

"Naturally to be without *envy*," says Larochevoucault, "is a certain indication of great qualities."

"*Envy* is represented by a philosopher of antiquity, as shooting at others, and wounding itself ; besides, it is a vice without pleasure. It torments when concealed, and disgraces when known. But as there are to be found in the service of envy, men of every diversity of temper and degree of understanding, calumny is diffused by all the methods of propagation, which either ill nature or ingenuity can suggest."

"The praise of the *envious*, is far less creditable than their *censure* ; they praise only that which they can surpass, but that which surpasses them—they *censure*."

Eo instanti, Lat., in an instant.

Eo nomine, Lat., by that name.

Epanchement, Fre., effusion. *Epanchement de cœur* : an opening, or disclosing of one's heart.

Epigrame, Fre., epigram. A short poem terminating in a point, as the following

Epigram on Providence.

"Lord are not ravens daily fed by thee ?
And will thou clothe the lilies and not me ?
Begone distrust, I shall have clothes and bread,
While lilies flourish and the birds are fed."

Epigram on the death of an insolvent lawyer.

"Without effects, die *Nolo pross*,
How happens this, cries Hal and pauses,
His palm no fees were known to cross,
Effects can only spring from causes."

Epigram on a Physician who wrote farces,

"For physic and farces
His equal there scarce is ;
His farces are physic,
His physic a farce is." ;

Epitaph, an inscription upon a tomb-stone, or intended for it.

Epitaph on the memory of a young lady, twenty-one years of age.

"A friend who lov'd thy earthly form when here,
Erects this stone to dust he holds most dear ;
Thy happy genius, oft his soul received,
Nor sorrow felt—until of thee deprived ;
Peace to thy gentle shade ! and endless rest
To thy fair soul—now numbered with the blest.
Yet take these tears, mortality's relief,
Until I share thy joys—forgive my grief—
These little rites, a stone—a verse receive,
'Tis all a father's—all a friend can give."

E pluribus unum, Lat., many in one. The motto of the United States coat of arms.

Equity, justice, right, impartiality ; rules observed in a court of chancery. "Equity is the bond of human society ; it consists in an exact and scrupulous regard to the rights of others, with a deliberate purpose of preserving them on all occasions, sacred and inviolate."

Error, mistake, blunder. "For the first time, the best may err, art may persuade, and novelty spread out its charms. The first fault is the child of simplicity ; but every other, the offspring of guilt."—*Vicar of Wakefield*.

Escallier de grand, escallier de verre, Fre. Prov., the steps of the great are steps of glass, viz. : we ought not to rely on the promises of the great, no more than on their favors. It is a parallel to a promise of the court.

Espiègle, Fre., a person of a waggish turn.

Esprit de corps, Fre., spirit of body, the honor that pervades the body of troops, it is sometimes applied to societies.

"*Esteem*, is that high and exalted thought, and value for any thing which arises from a sense of its own intrinsic worth and excellency. Esteem is higher than simple approbation, which is a decision of the judgment; it is a commencement of affection; it is a degree of love for others, on account of their pleasing qualities, though they should not immediately interest ourselves, by which it is distinguished from gratitude."

Buck's Theo. Dict.

The chief ingredients in the composition of the qualities above mentioned, that gain *esteem* and praise, are, good nature, truth, good sense, and good breeding.

"*Est quoque cunctarum novitas carissima rerum*," Lat., novelty is to every one the most agreeable of all things.—*Ovid*.

Et cætera, Lat., and the rest; the abbreviation is marked thus, &c.

Eternity has no grey hairs.

Etourderie, Fre., blunder, oversight, mistake.

"*Etudier les hommes est plus utile que d'étudier les livres*," Fre., to study men is more useful than to study books.

Laroche.

Every light is no sun.

Every man has his hobby horse.

Every one's faults are not written on his forehead.

Every body's business, is nobody's business.

"*Every thing great is not always good, but all good things are not great.*"—*Demosth.*

Evidence is of different kinds; the evidence of sense is founded on the perceptions of our senses; the evidence of intuition is founded on self-evident axioms, as, that the whole is greater than a part, as well as every effect is produced by some cause, the evidence of reason is founded on clear and undoubted deductions from well founded premises and doctrines.

Evil, wickedness, malignity. "Evil is of two sorts; *physical*, as pain, poverty, death; and *moral*, as vice. First, our being subject to physical evil, puts it in our power to exercise patience, fortitude, resignation to the divine will, trust in Providence, compassion, benevolence, industry, temperance, humility, and the fear of God. If there were no physical evils,

there would hardly be an opportunity of exercising those virtues; in which case our present state could not be, what both reason and scriptures declare it to be, a state of probation. Besides our present sufferings, we may, if we please, convert into blessings; which we shall do, if we take occasion from them to cultivate the virtues above mentioned; for then they will prove the means of promoting our eternal happiness. The existence, therefore, of physical evil, being necessary to train us up in virtue, and consequently, to prepare us for future felicity, is a proof of the goodness of God, instead of being an objection to it."—*Beattie on Moral Science.*

Eulogium, Lat., eulogy, praise, encomium.

Eulogy on Cneius Pompey, extracted from Cicero's Orations. "Such is the divine and incredible valor of this general; but what are we to think of those other numberless and astonishing virtues I mentioned before? for ability in war, is not the only qualification we are to look for in a great and consummate general. Many other illustrious talents ought to accompany and march in the train of this virtue. And first, what spotless innocence is required in the character of a general! what temperance in all circumstances of life! what untainted honor! what affability! what penetration! what a fund of humanity! Let us briefly examine how conspicuous all these qualities are in Pompey: for here, Romans, we shall find them in the most exalted degree. But we can never so well know and comprehend them by considering them apart, as when we judge of them in comparison with others. Is that man to be ranked among the number of great generals, in whose army, commissions are bought and sold? Can he have high and honorable views for the interest of the State, who employs the money furnished out of the treasury, towards the carrying on a war, either in bribing the magistrates to procure him some beneficial province, or in serving the mean purposes of usury at Rome? Your whispers, Romans, discover, that you know the persons chargeable with this reproach. For my part, I name nobody; nor can any one take offence, without knowing himself guilty. But which of you is ignorant of the many cruel calamities occasioned by this avarice of generals in all places where our armies come? call to mind the marches that have of late years been made by our generals in Italy, through towns and territories, belonging to Roman citizens. You will thereby

the more easily be enabled to form a judgment of what must have past in foreign countries. I will even venture to affirm, that your enemies have suffered less by the arms of your troops, than your allies by furnishing them winter quarters. For that general can never restrain his soldiers, who is unable to restrain himself; nor be an impartial judge with regard to others, who declines an impartial trial in his own case. Is it any wonder then, that Pompey should be allowed so far to surpass other generals, when his march through Asia was conducted with such order and discipline, that not only the hands, but the footsteps of this numerous army, are said to have been without the least offence to the nations at peace with Rome? and as to the moderation at present observed by his troops in their winter quarters, every day's letters and talk bear witness of it. For so far is any one from being compelled to contribute to the maintenance of his soldiers, that even such as voluntarily offer are not permitted: in which we may behold the true spirit of our ancestors, who considered the houses of their friends and allies, not with an eye to the cravings of avarice, but as places of refuge against the severity of winter.

"But let us now consider this temperance in other respects. To what, think you, are we to attribute the incredible celerity and dispatch of his voyages? for sure neither the extraordinary strength of the rowers, nor the matchless art of the pilots, nor the indulgent breath of new winds, wafted him so swiftly to the ends of the earth. But those indirect aims, that are wont to create so many obstacles to others, retarded not him in the prosecution of his design. No avaricious views diverted him into the pursuit of plunder, no criminal passion seduced him into pleasure, the charms of a country provoked not his delight, the reputation of a city excited not his curiosity, nor could even labor itself sooth him into a desire of repose. In fine, he laid it down to himself as a law, not so much as to visit those paintings, statues, and other ornaments of the Greek cities, which the generals, his predecessors thought they might carry off at pleasure. Accordingly, all the people in those parts consider Pompey, not as a general sent from Rome, but as one descended from heaven: and they now at last begin to believe, that there were formerly among the Romans, men of this heroic moderation; a tradition, which foreign nations have of late regarded as fabulous, and contrived to impose upon posterity."

Example, a copy, a pattern. "In a moral sense, it is either taken for a type, instance, or precedent for our admonition, that we may be cautioned against the faults or crimes which others have committed, by the bad consequences which have ensued from them; or the example is taken for a pattern for our imitation, or a model for us to copy after. That *good examples* have a peculiar power above naked precept, to dispose us to the practice of virtue, or holiness, may appear that they must clearly express to us the nature of our duties in their subjects and sensible effects. Precepts instruct us in what things are our duty, but example assures us that they are possible."

Ex, Lat., from, or out of; *ex-minister*, out of office.

Ex alieno tergore, lata, secare lora, Lat. Prov., to cut large thongs out of another man's leather. This proverb is levelled at people who make liberal donations with the goods of others, to feign the character of generosity.

Ex cathedra, Lat., from the chair. Sometimes an ordinance of high authority.

Excess, superfluity, intemperance. "Excess came from Asia to Rome; ambition came from Rome to all the world."

"He who indulges his senses in any *excesses*, renders himself obnoxious to his own reason; and to gratify the brute in him, displeases the man, and sets his two natures at defiance."

Exclamation, vehement out cry. Exclamations belong to strong emotions of the mind; expressed as, How unsearchable are his judgments!

Ex curia, Lat., out of court.

Ex delicto, Lat., from crime.

Ex nihilo nihil fit, Lat., nothing comes from nothing.

Ex officio, Lat., by virtue of his office, as a matter of duty.

Exordium, Lat., beginning, a prologue. In the *exordium* or beginning of a discourse or prologue, the writer or speaker gives some intimation of his subject, and solicits modestly, favor and attention. In this part he ought to be clear and perspicuous; and whatever is trifling or prolix, should be avoided.

Ex parte, Lat., on one side. *Ex parte* evidence, that testimony which, before the grand jury, is delivered only on the side of the prosecution.

Expectation, the act of expecting. "When once her wings are expanded, easily reaches heights which performance never

attains ; and when she has mounted the summit of perfection, derides her follower, who dies in the pursuit."

"We part more easily with what we possess, than with our *expectations* of what we wish for, the reason of it is, that what we expect, is always greater than what we enjoy."

Expect nothing from him who promises a great deal.

Explicitness, clearness, plainness, perspicuity. "Nothing makes a man look sillier in company, than a joke or pleasantry not relished, or not understood ; and if he meets with a profound silence where he expected a general applause, or what is still worse, if he is desired to explain the joke, *bon mot*, his awkwardness or embarrassed situation is easier imagined than described."—*Chesterfield*.

Experience, practice. "Experience without learning, does more good than learning without experience."

Exposé, Fre., an exposition of facts ; also the suggestion of a petition.

Expression, form of language, a mode of speech. In order to express ourselves distinctly, moderation is requisite with regard to pronouncing, so as to be well understood.

Ex tempore, Lat., out of time, on the spur of the moment.

Extenso, Lat., at full length.

Extravagance, waste, prodigality. It is reported of Plato, that seeing once a young spendthrift eating bread and water at the door of an inn, where he had squandered his estate, the philosopher could not help saying, "young man, if you had dined moderately, you need not sup so poorly."

Extrême, Fre., extreme, utmost point. *Les extrêmes se touchent*, viz., the purse is empty.

Avoid *extremes* if you want to obtain health and happiness. We know that all the moral virtues lie between two extremes. Temperance, for example, takes its stand between 'gluttony and abstinence ; courage, between rashness and cowardice, &c., therefore, as true virtue consists in moderation, or in restraining our passions, the middle course is that which we ought to choose, if we want to preserve ourselves from difficulties and disasters.

Eye, the organ of vision. The eye is the index of the soul. If the eye do not admire, the heart will not desire.—*Ral.*

"As sight is in the *eye*, so is the mind in the soul."

Sophocles.

F.

Fabrum esse suæ quemquæ fortunæ, Lat., every man ought to be the carver of his fortune.

Fabula est narratio ficta, sub cujus fabuloso cortice veritas semper latet, Lat., fable is a fictitious narration under the cover of which truth always lies hid. As in the following example :—

“ A raven while with glossy breast,
Her new laid eggs she fondly press'd
And on her weaken work high mounted,
Her chickens prematurely counted,
(A fault philosophers might blame,
If quite exempted from the same,)
Enjoy'd at ease the genial day ;
'Twas April as the bumpkins say,
The legislature called it may,
But suddenly a wind as high,
As ever swept a winter sky,
Shook the young leaves about her ears,
And fill'd her with a thousand fears,
Lest the rude blast should snap the bough,
And spread her golden hopes below.
But just at eve the blowing weather,
And all her fears, were hushed together ;
And now, quoth poor unthinking Ralph,
'Tis over, and the brood is safe ;
(For ravens, though as birds of omen,
They teach both conj'rers and old women,
To tell us what is to befall ;
Cant prophesy themselves at all ;
The morning came, neighbor Hodge,
Who long had mark'd her airy lodge ;
And destin'd all the treasure there
A gift to his expecting fair,
Climb'd like a squirrel to his dray,
And bore the wordless prize away.

Moral.

'Tis Providence alone secures
In ev'ry change, both mine and your's ;
Safety consists not in scape

From dangers of a frightful shape,
 An earthquake may be bid to spare
 The man that's strangled by a hair,
 Fate steals along with silent tread,
 Found oft'nest in what least we dread,
 Frowns in the storm with angry brow,
 But in sun-shine strikes the blow."

Wm. Cowper.

Facile inventu addere, Lat., it is easy to add to a thing already invented.

Fac simile, Lat., do the same. An exact imitation, printed imitation of some hand-writing.

Fac totum, Lat., doing every thing. A person capable to do every thing ; a jack at all trades.

Fair maidens wear no purse.

Faith, public not to be violated. "Every wise man, especially in authority and command, ought to regard justice, probity, and the faith of engagements, as the most precious treasure he can possess ; and as an assured resource, and an infallible support in all the events that can happen.

"If we took as much pains to be what we ought, as we do to deceive others by disguising ourselves, we might appear as we are, without being at the trouble of any disguise."

Beauties of History.

"*Fallere credentem non est operosa puellam gloria*", where is the merit of beguiling the credulity of an innocent girl.—Ovid.

Falsus in uno, falsus in omnibus, Lat., who is false in one particular, will be false in all.

Fame, celebrity, renown. "Fame is the perfume of heroic deeds."—Socrates.

"The true satisfaction which is to be drawn from the consciousness that we shall share the attention of future times, must arise from the hope, that, with our names, our virtues shall be propagated, and that those whom we cannot benefit in our lives, may receive instruction from our example and incitement from our *renown*."—Rambler.

Familiarité engendre mepris, Fre. Prov., familiarity breeds contempt.

Family. "A family ! how delightful the associations we form with such a word ! how pleasing the images with which

it crowds the mind; and how tender the emotions which it awakens in the heart! Who can wonder that domestic happiness should be a theme dear to poetry, and that it should have called forth some of the sweetest strains of fancy and feeling? or who can be surprised, that of all the sweets which present themselves in the *vista* of futurity, to the eyes of those who are sitting out on the journey of life, this should excite the most ardent desires, and engage the most active pursuits? But alas! of those who in the ardor of youth, start for the possession of this dear prize, how many fail! and why? *because their imagination alone, is engaged in the subject*: they have no definite ideas of what it means, nor of the way in which it is to be obtained. It is a mere lovely creation of a romantic mind, and oftentimes with such persons fades away.

“And like the baseless fabric of a vision,
Leaves not a rack behind.”

“It may be of service, therefore, to lay open the sources of domestic happiness, and to show that these are to be found, not in the flowery regions of imagination, but amidst the sober realities of piety, chaste love, prudence, and well formed connections. These precious springs are within the reach of all who will take the right path that leads to them: and this is the way of knowledge.”—*Rev. J. A. James.*

Fanaticism, enthusiasm. Fanaticism in religious matters, brings on a derangement of the faculties of man, and on that score, has been the greatest scourge in the world, especially in Europe, from the year 1550 to 1620, and posterity will hardly believe, that at that *ferocious* era, a crime was imputed by the grand inquisition, to Philip III, King of Spain, for having shed tears at an *auto da fé*! It is said as an expiation for the scandal he had given, they ordered that blood should be taken from him and burnt, which sentence was put into execution. Such an atrocious deed appears incredible, but it is nevertheless too true to be doubted; and depicts fanaticism in its true colors. For illustration see *persecution* and *tot homines*.

Fancy, imagination, liking, caprice. Fancy may bolt bran and think it flour.

Fanfaronade, Fre., rodomontade, bragging.

Farce, Fre., farce, a dramatic representation stuffed with rivalry ; any nonsense.

Farceur, Fre., a wagg.

Fashion, form, custom, mode. As well might you be out of the world, as out of fashion.—Prov. “It is to be observed, that although that Goddess, governs a great part of this globe by her magic, some of the fashions are so absurd and ridiculous, as to reconcile us to the greatest odities and extravagancies.”

“Young ladies *now* wear lovely curls—
What a pity they should *buy* them ;
And then their bonnets—heavens ! they fright
The beau that ventures nigh them.

“Then as to gowns, I’ve heard it said
They will hold a dozen men ;
And if you once get in their sleeves,
You never will get out again.”

Fashions are the plague of weak men, and the idol of fools.

“Though they be ne’er so ridiculous,
Nay, let them be unmanly, yet are
followed.”—*Shakespeare*.

Fashions, their origin. The society of women, spoils the manners and forms the taste ; the desire of giving greater pleasure than others, establishes the ornaments of dress ; and the desire of pleasing others more than ourselves, *establishes fashion*.

“*The mode*, is a subject of importance : by giving a trifling turn of the mind, it continually increases the branches of its commerce.”—*Montesquieu*.

Fashion and taste are distinct and different things ; fashion is nothing but whim and fancy ; while taste, is beauty and proportion.

Locke says, that “fashion is for the most part, nothing but the ostentation of riches.”

“Of all women, they who call themselves fashionable, are the most *unhappy* ; ever idle, busy, ever vainly agitated ; their peace depends on a whisper, on a look, or, a thousand little emulations, too ridiculous to be mentioned ! They dread a private moment more than an assassin, and with very great

reason; they cannot look into eternity with hope. Reason suggests that they were born for something higher, and there are moments when *conscience* will be heard.

"How unheeded are the cries and the prattle of their infants? how unhappy must be the man, who has received from such women, vows which they will not perform, of fidelity, and of attachment!

"After all, it is only in the practice of virtue, it is only in the *domestic* life, that lies all the *solid*, because all *untumultuous* joy."—*Rev. John Bennet*.

Fast bind, fast find. This proverb teaches, that one ought to be on one's guard; folks in general are so fond of making money, right or wrong, that should we be so simple as to hearken to their plausible stories, we will surely be taken in.

Favete linguis, Lat., hold your tongues, hearken.

Favor, kindness, support, defence. "In our connection with society, it is not only generous, but prudent to appear insensible of the value of those favors we bestow, and to make the obligation seem as light as possible. Love must be taken by stratagem and not by open force: we should seem ignorant that we oblige and leave the mind at full liberty to give or refuse its affections; for, constraint may indeed leave the receiver still grateful; but it will certainly produce disgust."

Cit. of the World.

"The greatest favors may be done," says Chesterfield, "so awkwardly and bunglingly as to offend, and disagreeable things may be done so agreeably, as almost to oblige."

Fault, offence, blemish, defect, want. "There are some faults so nearly allied to excellence, that we can scarcely weed out vice without eradicating the virtue."—*Good natured Man*.

Faults. "If the best man's faults were written on his forehead, he would draw his hat over his eyes."—*Gray*.

Faults of ignorance are excusable, only where the ignorance itself is so conspicuous.

Faux pas, Fre., false step. A deviation from rectitude.

Fear, dread, apprehension, awe. "Fear guides more to their duty than gratitude: for one man who is virtuous from the love of virtue, from the obligation which he thinks he lies under to the giver of all, there are ten thousand who are good only from their apprehension of punishment. Could these last be persuaded, as the Epicureans were, that heaven had no thunders

in store for the villain, they would no longer continue to acknowledge subordination, or thank that being who gave them existence."—*Cit. of the World*.

Feigned praise is disparagement.

Felicitas nutrix est iracondiæ, Lat. Prov., prosperity is the nurse of anger. It often entices men to unbridle their brutal passions.

Felicity, happiness, prosperity. *Felicity* can be obtained only by doing good to our fellow mortals, and a conscience free from reproach.

"Vain, very vain, my weary search to find
That bliss which only enters in the mind ;
Why have I trac'd from pleasure to repose,
To seek a good each government bestows ?
In ev'ry government though terrors reign,
Though tyrants kings, or tyrants laws restrain,
How small, of all that human heart endure,
That part which laws or kings can cause or cure ;
Still to ourselves in every place consign'd,
Our own felicity we make or find :
With secret course, which no loud storms annoy,
Glides the smooth current of domestic joy."

Traveller

Felicity. Connubial "If a happy marriage has given and ensures to man peace at home, let there be no dread of the caprices of chance : his happiness is sheltered from the caprices of fortune. A wife, gentle and affectionate, sensible and virtuous, will fill his whole heart, and leave no room for sadness. What will be the care for the loss of property when he possesses this treasure ? is not his house sufficiently magnificent as long as she commands respect to it—splendid enough, as long as her presence adorns it ? a cottage where virtue dwells, is far superior to a palace ; it becomes a temple.

"If he were deprived of a high and valuable office, he would scarcely notice it, for he occupies the *first* and *best* place in the heart of her he loves. If he be not separated from her, banishment itself cannot become to him an entire exile ; for in her person, he views an image of his country.

"Through her exertions order reigns in his household, as well as peace in his soul. If injustice or ingratitude irritate or grieve him, her caresses will appease, and her smiles console him.

"Her commendation is his glory, she too is his conscience, he thinks himself good when he raises her affections, and great when she admires him; he sees in her, reason personified, and wisdom in action, for she *feels* all that the philosophers of every age have only *thought*. As modest as the violet, she shuns display, and diffuses in the shades around her, the perfumes of virtue and happiness.

"Labors, pains, pleasures, opinions, sentiments, and thoughts are common between them; and as she never expresses more or less than what she feels, he reads at a glance her thoughts in her gesture, and even in her eyes; he can apply to her what used to be said of Pompey, when young; 'the thought was uttered before the voice had sounded.' If he be ill, double balm of love and friendship, comes to his aid; numberless delicate and affectionate attentions, dispel uneasiness, and wakens hope. Pain itself, smiles upon tenderness, and again knows pleasure. If poverty should compel him to labor for a livelihood, if the fatigues of war, or of state affairs, should have exhausted his strength, or enfeebled his health, she alleviates the toil by sharing it.

"How easy and short does the voyage of life appear with such a companion! As at the fortunate isles, he always finds in the same time, buds, flowers, and fruits! His summer has retained and preserved the charms of his spring; and old age draws near without his perceiving its approach."

Felo de se, Lat., Law Term, a felon of himself, a felon of sound mind, who puts an end to his life.

Fellow mortal, one that has the same creator. "However wretched a fellow mortal may be, he is still a member of our common species."—*Seneca*.

Female government. "Let the sons of a family lose their respect for their mother, and it will be utterly impossible for a substitute for natural authority to be found. I do not hesitate to say, (and I do not say it rashly, or without much examination of the subject), that those families, where the character of the mother is depressed to that of a mere house keeper, are never well governed; and that on the contrary, the sons of those mothers, whose rank in the family authorizes them to be counselors of their children, are in childhood more amiable, and in manhood more worthy than others. If the children are not under the government of the mother, they must be

necessarily, be left very much to their own guidance, and exposed to early associations unfriendly to virtue. Their characters will be mostly formed by the influence of adventitious circumstances; unless indeed, the father can oversee them constantly, which is rarely the case. The father requires the boy to obey his mother, and perhaps gives him long lessons on the subject: but how much weight they will have in turning the scale between duty and inclination, when the child sees that the father does not respect her himself, it requires but little sagacity to conjecture."

Fête, Fre., festivity; *Fête champêtre*, a rural entertainment,

Feu de joie, Fre., a bonfire, made on the occasion of rejoicing: also, a discharge of muskets by files at a review.

Fiacre, Fre., a hack.

Fiat, Lat., let it be done.

Fiat iusticia, Lat., let justice be done.

Fideliter, Lat., faithfully.

Fidelity, faithful adherence. Mutual trust and confidence are the great bonds of society, without which it cannot possibly subsist.

Fieri facias, Lat. Law., let it be done.

Figurant, mas. gender; *Figurante*, fem. gender; Fre, actors on a stage in a chorus, dance, &c.

Filial piety and duty. The spiritual duties written in the Gospel, order us to obey, respect, and honor our fathers, because we have received the benefits of life. The ancient Romans had principles of filial duty, so deeply engraved in their hearts, that many offered to sacrifice their own lives, to save those of their beloved parents.

The memorable example of Metellus, who offered his own life a sacrifice to save his father, condemned by a decree of Augustus, then Emperor of Rome, who, on account of the generosity of the son, pardoned the father, will never be obliterated from the pages of history, no more than the filial piety of Æneas, at an earlier period still, in the time of the taking of Troy by the Greek conquerors; who having obtained from them leave to save from the city, the things for which he had the greatest regard, carried away from it on his shoulders, his aged and decrepid father, as the most dear and precious object he possessed in the world; which made so great an impression on the Greeks, that they permitted him to take away

every thing else that belonged to him ; declaring, that nature herself would not suffer them to be enemies to such as showed so great a piety to the Gods, and so becoming and distinguished a reverence for their parents.

" The filial duty we our parents owe,
On this the name of piety bestow ;
And thus when ministers misguide the state,
We call them impious and profligate."

Fitters of gold are still fitters, and silken cords pinch.
Addison has taken notice of this adage in the following lines.

" O Liberty ! thou Goddess heav'nly bright !
Profuse of bliss, and pregnant with delight,
Eternal pleasure in thy presence reigns."

Fille, or *femme de chambre*, Fre., a chamber maid.
Fille de joie, Fre., a girl of pleasure, (or rather of sorrow),
a courtesan.

" Forbear the harlot's false embrace ;
Though lewdness, wears an angel's face,
Be wise, by my experience taught ;
I die alas ! for want of thought."

Fin, Fre., end ; *la fin couronne l'œuvre*, Fre. Prov., the end crowns the work ; Latin, *finis coronat opus*, it implies, that in order to see about the merits of an undertaking, we must go to the end of it.

Fine feathers make fine birds.

Finis, Lat., the end.

First come, first served, Prov., this intimates that the lazy can never succeed in having the first choice. It is one of the morals of the Romans. *Tarde venientibus ossa*, said they, the bones are for the last comers.

Flagrante delicto, Lat.

Flagrant délit, Fre.

} in the commission of crime.

Flatterie, Fre., flattery, false praise. *On n'auroit guères de plaisir dans ce monde si on en oïoit la flatterie*, we should not have much satisfaction in this world, should flattery be banished from it.

"The most savage countries understand *flattery* almost as well as the most polite, since, to be sufficiently servile, is, perhaps, the whole of the art, and the truest method of pleasing."

History of England.

Flattery sets in the parlour, when plain dealing is kicked out of doors.

Larochefoucault says, that "*flattery* is a sort of base money, to which our vanity gives currency."

"The heart has no avenue so open as that of *flattery*, which like some enchantment, lays all its guards asleep."

"He that reviles me calls me a fool: but he that *flatters* me, if I take not heed, will make me one."

The preceding aphorism is exemplified by the following fable.

"It chanc'd one day, that a crow so black,
Down in a meadow so green,
Had stolen a crust from a pedlar's pack,
And carried it off unseen.
Up in an apple-tree flew the crow,
And ere she the taste of her prize could know,
A fox came by and stood below,
All in the meadow so green.

"Says Reynard—'Jove's eagle sure I see,
Up in a tree so high ;'
Says the crow to herself, 'he surely means me !
And a very fine bird am I.'
'What eyes,' says Reynard, 'and what an air ! , ,
That plumage, how divinely fair !
Never was beauty found so rare,
Up in a tree so high.'

"The crow enchanted, clapp'd her wings, ?
'A-lack, and well-a-day,'
Says Raynard, 'Im' sure that angel sings,
Could I but hear the lay.'
The crow look'd round at what he said,
For flattery often turns the head,
She opened her mouth, and she dropp'd her bread !
Reynard caught it and galloped away."

He who flatters you inordinately, either has deceived you, or wishes to deceive you, Fre. Prov.

The only coin that is most current among mankind is *flattery*; the only benefit we reap from it, is, that by hearing what we are not, we may learn what we ought to be. It has been remarked, that "a boy flattered much for his genius, or a girl for her beauty, is of all human wights, the most likely to become tumid with vanity—that *wen* of the mind, which alike deforms it, and hinders its growth."

Flecti non frangi, Lat., to bend, not to break. This proposition refers to the education of youth: we ought to give a good form to the tree, while it is young and flexible; should the opportunity be neglected, it may be broken but not bent.

Pope expresses it happily in the following couplet:—

" 'Tis education forms the tender mind,
Just as the twig is bent, the tree's inclin'd."

Foible, Fre., the weak side. "*Le commun foible des femmes qu'on disoit jadis belles, est d'oublier qu'elles ne le sont plus.*" The common foibles of women who have been handsome, is to forget they are no longer so.—*Laroche*.

Foibles or peculiarities. "No man lives without *foibles* or *peculiarities*; and if, instead of making allowance for those of others, in order to receive an indulgence for our own, we ungenerously expose them to ridicule or contempt, the consequences in society must be a general coldness, disgust, rancor, hostility and *unceasing* persecution.

"No person can be so circumspect, particularly in a public character, as to avoid creating, though without intending it, a number of little piques and enemies against himself; sometimes even by an inflexible discharge of *necessary* duties, and if his character must be taken from the coloring of those whom he has thus innocently, perhaps *laudably* offended, all his virtues will be thrown into the back-ground, and his foibles aggravated with the utmost virulence of malice and resentment. Prejudice *against*, may render the most amiable person *ridiculous*, by concealing the *great*, and bringing forward the little; and prejudice *for*, may give some sort of merit to the most despicable and abandoned. Such a liberty of the press is downright *licentiousness*; and every friend to order and virtue, if he will consult his own feelings, will not hesitate to pronounce, that of all the sacred things, character is *most so*."

Rev. John Bennet.

Folly, weakness, depravity. "Vanity is the most distinguished son of folly. In what light does this man lay out the faculties of an immortal soul? that time on which depends eternity; that state, which well disposed of, might in some measure, purchase heaven. What are the serious labors, subtle machinations, ardent desires, and reigning ambition, to be seen? this ridiculous but true answer renders all serious *sen-
sure almost superfluous.*"

Folly is not long pleased with itself.

"Our follies when display'd, ourselves affright,
Few are so bad as to bear the odious sight;
Mankind in herds, through force of custom stray,
Mislead each other into error's way;
Pursue the road, forgetful of the end,
Sin by mistake, and without thought offend."

Fool, an idiot, trifler. A fool always comes short of his reckoning.

No fool like an old fool.

Fools make feasts and wise men eat of them; this proverb being whispered before a great wit, at an entertainment, he answered, "wise men make proverbs and fools repeat them."

How can you think yourself wiser for pleasing *fools*. This is applied to those who at the expense of the dignity of a gentleman, amuse societies by tricks of legerdemain and the like.

Of all knaves, your fools are the worst, because they rob you both of your time and temper.

Fop, a coxcomb, one fond of dress. "A fop of fashion, is the mercer's friend, the tailor's fool, and his own foe."

Franklin.

Forgiveness, the act of forgiving, pardoning. "A wise man will hasten to forgive, because he knows the true value of time, and will not suffer it to pass away in unnecessary pain. The most plain and natural sentiments of equity, concur with divine authority, to enforce the duty of *forgiveness*."

"Let him, who has never in his life done wrong, be allowed the privilege of remaining inexorable. But let such as are conscious of frailties and crimes, consider forgiveness as a debt they owe to others. Common failings are the strongest lessons of mutual forbearance. Were this virtue unknown among

men, order and comfort, peace and repose, would be strangers to human life."

Fort, Fre., strong, powerful. It is used for the quality in which a man excels. *C'est son fort*, it is what he is famous for; sometimes it expresses a passion for a thing, the same as is meant in English by the term "hobby-horse."

Fortiter in re, Lat., firm in action.

Fortitude, according to Seneca, is the mean between fear and rashness.

Fortunæ cætera mando, Lat., I trust the remainder to fortune; I have done every thing in my power to succeed, the rest I commit to fortune.

Fortunæ filius, Lat., a son of fortune, he who is born under a happy star. *Bene natus*, is its parallel.

Fortune, chance, event, estate. "Fortune is the only representation of love and affection among the moderns.

"The formalities, delays and disappointments, that precede a contract of marriage, are usually as numerous as those previous to a treaty of peace. The laws of the country are finely calculated to promote all commerce, but the commerce between the sexes. Their encouragement for propagating hemp, madder and tobacco, are indeed admirable! Marriage is the only commodity that meets with discouragement."—*Goldsmith*.

Larochefoucault says, "we should manage our *fortune* like our constitution, enjoy it when good; have patience when bad, and never apply violent remedies, but in case of necessity."

"All men of *fortune* are in effect, but trustees for the benefit of the distressed, and will be so reckoned when they are to give an account before the eternal."

The fortune which we acquire with the most difficulty we retain the longest. The reason is obvious, he who has earned property by his own labor, ought assuredly to be more careful of it, than the one who has acquired it without pains, viz: by inheritance.

Fortune de guerre, Fre., fortune of war.

Fossé, Fre. M. T., a large ditch round a fortified place.

Fragment, a broken piece, a part of some thing.

Frailty, weakness, instability. Frailty belongs to the nature of man.

"Weak and irresolute is man,
The purpose of to-day
Woven with pains into his plan,
To-morrow rends the way.

"The bow well bent and smart the spring,
Vice seems already slain ;
But passion rudely snaps the string,
And it revives again.

"Some foe to his upright intent,
Finds out his weaker part ;
Virtue engages his assent,
But pleasure wins his heart.

"Tis here the folly of the wise,
Though all his art we view ;
And, while his tongue the charge denies,
His conscience owns it true.

"Bound on a voyage of awful length,
And dangers little known,
A stranger to superior strength,
Man vainly trusts his own.

"But oars alone can ne'er prevail,
To reach the distant coast,
The breath of heaven must swell the sail,
Or all the toil is lost."

Wm. Cowper.

"All men have their frailties ; whoever looks for a friend without imperfections, will never find what he seeks : we are not always equally content with ourselves, how shall we be so with our friends ? we love ourselves nevertheless, with all our faults, and we ought to love our friends in like manner."

Fraudare eos qui sciunt et consentiunt nemo videtur, Lat. max., a fraud committed on one who knows it to be so, and consents to it, is not accounted a fraud.

Fraud, cheat, trick, artifice. Chesterfield says, "that it is always right to detect a fraud, or to perceive a folly ; but it is very wrong to expose them. A man of business ought to have his eyes wide open, but must often *seem* to have them shut."

"It is a fraud to borrow what we are not able to repay."

Free, at liberty. "No man is free who cannot command himself."—*Pythagoras*.

Free agency. All action, is the work of an agent, that is, of a being who acts ; and every being who acts, is the beginner of that motion which constitutes the action. The bullet that kills a man, the explosion that makes it fly, the sparkles from the flint which produce the explosion, and the collision of the flint and steel, whereby the sparkles are struck out, are none of them agents, all being passive and equally so ; nor is it the finger, operating upon the trigger, that begins the motion, for that is in like manner, a passive instrument : it is the mind, giving to the finger direction and energy, which is the first mover in this business, and therefore, is, properly speaking, the agent. And if we were to be supernaturally informed, that the mind thus exerted, was made to do so by the secret, but irresistible impulse of a superior being, we should instantly declare that being the agent, and the mind as really a passive instrument, as the finger or the gun-powder.”—*Beattie*.

Freedom, liberty, privilege. Freedom, with some men, is very dangerous. “It is observed in the course of worldly things, that men’s fortunes are oftener made by men’s tongues than by their virtues, and more men’s fortunes overthrown thereby, than by their vices.

“Good counsel is cast away upon the arrogant, the self-conceited, or the stupid, who are either too proud to take it, or too heavy to understand it. If you be consulted concerning a person either passionate, inconstant or vicious, give not your advice, it is in vain, for such will do only what shall please themselves.

“You are so far from obliging a man by relating to him the ill things which have been said of him, that you are quickly paid for your indiscretion, by becoming the first object of his aversion and resentment.

“Never assent merely to please, for that betrays a servile mind ; nor contradict to vex, for that argues an ill temper, and ill breeding.”—*Beauties of History*.

Friend, an intimate companion. “Do good to your friend, that he may be wholly yours ; to your enemy, that he may become your friend.”

“Our very best friends” ’tis said, by men well acquainted with human nature, “have a tincture of jealousy, even in their friendship ; and when they hear us praised by others, will ascribe it to sinister and interested motives, if they can.”

Friend's help is not to be bought at a fair.

A friend to every body, is a friend to nobody.—Span.

Friends, a Christian religious society, whose foundation is *adamant charity*. Should the edifice correspond with the basis, it ought to be the best fabric on earth.

Friendship, union of minds. Friendship is better than kindred.

"A friendship of interest lasts no longer than interest continues; whereas, true affection is of the nature of a diamond, it is lasting, and it is hard to break.

"The mind never unbends itself so agreeably as in the conversation of a well chosen friend. There is indeed, no blessing in life that is any way comparable to the enjoyment of a discreet and virtuous friend. It eases and unbends the mind—it clears and improves the understanding, engenders thought and knowledge, aimates virtue and good resolution, soothes and allays the passions, and finds employment for most of the vacant hours of life."

"Friendship is the joy of reason,
 Dearer yet than that of love;
 Love but lasts a transient season,
 Friendship makes the bliss above;
 Who would lose the secret pleasure,
 Felt when soul with soul unites;
 Other blessings have their measure,
 Friendship without bound, delights,"

"As certain rivers are never so useful as when they overflow, so hath friendship nothing more excellent in it, than excess, and doth rather offend in her moderation than in her violence."

"In regard to *friendship*," Chesterfield writes to his son, "people of your age have commonly, an unguarded frankness about them; which make them the easy prey and bubbles of the artful and the experienced; they look upon every knave or fool, who tells them that he is their friend, to be really so; and pay that profession of simulated friendship, with an indiscreet and unbounded confidence, always to their loss, often to their ruin. Beware, therefore, now that you are coming into the world, of these professed friendships. Receive them with great civility, but with great incredulity too: and pay them with compliments, but not with confidence. Do not let your vanity and self-love make you suppose that people become your friends at

first sight, or even upon a short acquaintance. Real friendship is a slow grower ; and never thrives, unless engrafted upon a stock of known and reciprocal merit. There is another kind of nominal friendship, among young people which is warm for a time, but by good luck, of short duration. This friendship is hastily produced, by their being accidentally thrown together, and pursuing the same course of riot and debauchery. A fine friendship, truly ! and well cemented by drunkenness and lewdness. It should rather be called a conspiracy against morals and good manners, and be punished as such by the civil magistrate. However, they have the impudence to call their confederacy a friendship. They lend one another money, for bad purposes ; they engage in quarrels, offensive and defensive, for their accomplices ; they tell one another all they know, and often more too, when on a sudden, some accident disperses them, and they think no more of each other, unless it be to betray and laugh at their imprudent confidence. Remember to make a great difference between companions and friends, for every complaisant and agreeable companion may, and often does, prove a very improper and very dangerous friend."

Cicero used to say, "that it was no less an evil to be without a friend, than to have the heavens without a sun", and Socrates thought "friendship the sweetest possession, and that no piece of ground yielded more, or pleasanter fruit than a true friend."

Frisette, Fre., a kind of wig.

Fronti nulla fides, Lat., there is no trusting to the countenance. We cannot judge by appearances.

Frugality, thrift, good husbandry, savingness, economy. Frugality is a prudent management of our income, it disposes of our property for useful purposes without waste ; while avarice spends less than necessary, and amasses more than it can ever consume.

A philosopher says, that it is an incumbent duty on every one, but especially on those in dependant circumstances, who support themselves by their own labor, of laying up something in the day of prosperity, against the night of adversity.

Fruges consumere nati, Lat., men born only to consume the fruits of the earth. A reproach to those who live without striving to do anything for the country or society at large, viz : to idlers ; they are not only a burthen to community, but they corrupt it. In some countries the arm of the executive power

has enforced industry as a political duty which every person owed to the state ; this was particularly the case in Holland, in the early age of the republic, they considered idle persons as politically criminal, and punished idleness as a crime against the commonwealth. Those who had no visible means of an honest livelihood, were called before the magistracy to give an account how they got their living ; and if they were unable to render a satisfactory explanation on this point, they were put to labor. They constructed a kind of box sufficiently large for a man to stand therein upright and exercise his bodily faculties. In the interior of it was a pump ; the idler was put into this box, which was so placed in the liquid element, that the water gushed into it continually, through appertures in its bottom and sides ; so that the lazy culprit had to work at the pump with all his might, and for several hours together, to keep himself from drowning.

Fugam facit, Lat., law term ; he has taken to flight. Used when it has been found by inquisition, that one has fled for felony.

Fugit interea, fugit irreparabile tempus, Lat., in the mean while, the time flies away and cannot be recalled.

Yes, youthful friends, should we not be impressed with a due sense of the value of time, we might spend it on trifles without reflecting that we ought to make early provision for the various situations in which we are to appear on the stage of life. When we consider how much depends upon the proper disposition of time ; we are surprised to see men generally so prodigal of it, while they are covetous of every other possession. Knowing the benefits you may derive from it, while young, you should not let any moment escape without employing it to some purpose, commensurate with its great value.

Fulcrum, Lat., prop, support. The resting point of a lever.

G.

Gala, Fre., an entertainment, a feast.

Gallus, Lat., a Gaul or his descendant : a Frenchman.

Gaming, sport, playing for money. "Gaming is the destruction of all decorum ; the prince forgets at it his dignity, and the lady her modesty."—*Marchioness D'Alembert*.

Dr. Young says on that subject,

"The love of gaming is the worst of ills ;
With ceaseless storms the blacken'd soul it fills ;
Inveighs at heaven, neglects the ties of blood ;
Kills health, pawns honor, plunges in disgrace ;
And what is more dreadful, spoils the face."

A late author expresses himself on the same subject, thus :
"of all the popular vices, gaming is the most odious and deadly : it is opposed to all social feelings—it renders even extravagance selfish, and improvidence mean. It stifles kindred in proportion as it encourages hope—it gives to the disposition a sharp contracted character, and while it ruins the circumstances more fatally and surely than any other illicit pursuit, it throws neither pomp nor pathos around the downfall."

It was observed by a French moralist, respecting gamblers, that they begin by being dupes, and finish by being knaves.

Garçon, Fre., boy. It is used in French to express the calling of a young man waiting in shops, taverns, &c. &c.

Gargote, Fre., a miserable inn ; a paltry eating house.

"*Garrit aniles ex re fabellas*," Lat., he relates an old woman's tale.—*Horace*. This is said of one who possesses more anecdote than argument.

Gaucherie, Fre., awkwardness

Generosity, liberality. "The reputation of liberality is to be purchased very cheap ; it does not depend so much upon a man's expense, as it does upon his giving handsomely, where it is proper to give at all. A man for instance, who would give a servant four shillings, would pass for covetous, while he who would give a crown, would be reckoned generous ; so that

the difference of those opposite characters turns upon one shilling. A man's character in this particular depends a great deal upon the report of his own servants ; a mere trifle above common wages, makes their report favorable."—*Chest*.

"True *generosity*," says Goldsmith, "is a duty as indispensably necessary as those imposed by law."

"It is a rule imposed upon us by reason, which should be the rational law of a rational being. But this generosity does not consist in obeying every impulse of humanity, in following blind passions for our guide, and impairing our circumstances by present benefactions, so as to render us incapable of future ones."

"*Generosity* has, by some, been differently construed from the preceding ; they lay under obligation, the obliged man who is by right to repay it, and it generally happens so ; for we individually, more or less, want favors at some period or other in this life, and if we do not help others, others will not help us ; so it is the interest of a man to be generous."

Genius, nature, disposition, faculties. "A great genius," says Laroche-foucault, "will sincerely acknowledge his defects, as well as his perfections ; it is awkwardness not to own ill as well as the good that it is in us. A small genius will be hurt by small events, great geniuses see through and despise them."

Being on the subject of *genius*, we ought to exhibit to youth, of what importance it is for a nation to possess men of learning and genius, and how they ought to be encouraged in their useful labors, by mentioning to them, that the eminent genius of a single man, kept for several years in check, all the armies of Rome, at the siege of Syracuse, and this was the illustrious, the great geometer, Archimedes, to the praise of whom all those who possess that zeal of being useful to their country, should be associated ; and if any man has deserved it, it is most assuredly, our ingenious Fulton.

Genre, Fre., gender. The French use it for style, as, *il est habillé dans le bon genre*, he is dressed in a good style.

Gens, Fre., folks, people ; *gens d'église*, ecclesiastics ; *gens de barreau*, lawyers ; *gens de guerre*, military ; *gens de lettres*, literary men. *Gens de bureau*, clerks, &c. ; *gens de même farine*, people of the same stamp.

Gens d'armes, Fre., soldiers in France, kept for the service of the police.

Gentillesse, Fre., gentleness.

Gentility, good extraction, elegance of behavior, gracefulness. Gentility without ability, is worse than plain beggary. If gentility be a virtue, whoever is not virtuous loses his title, and if 'tis not a virtue 'tis a trifle.

Gentleman, modest appearance, good humour, and prudence, makes the gentleman.

Genus irritabile vatum, Lat., the wrangling tribe of poets. This is said in consequence of the acrimony of authors, who through jealousy of trade, are continually bickering between themselves.

Geography. "There is not" (says a sensible writer), 'a son or daughter of Adam, who has not some concern with geography.' It is necessary to your understanding, to know the connection which this globe has with the planetary system, and with all the wonderful works of God. It is indispensable to your comprehending history, or having a proper idea of the events and transactions it relates, as well as to divest your mind of little narrow prejudices, by giving you a view of the customs, manners, ceremonies, and institutions of all the different nations over the world.

"A celebrated writer, Lord Chesterfield, has called geography and chronology, the two *eyes* of history; the first informs you *where* events happened, and the latter, at what particular *period*; if it was not for these helps, your reading would be a confused chaos, without order, light or perspicuity.

"I lately blushed for a young lady, who was asked in company, the latitude and situation of a particular place, which happened to be mentioned in the public papers of the day. She was dressed in the highest taste. The roses and carnation vied in her countenance. She piques herself on her smartness and vivacity; but in this instance, could make no reply; her embarrassment betrayed her ignorance, and *politeness* relieved it by a change of conversation.

"How much higher would her character have stood in the estimation of all sensible and discerning men, if she had come down stairs dressed in an elegant plainness, and, instead of standing so long before her glass, had devoted some little share of her time to this species of improvement. Not that I have

any objection to a blush upon a woman's cheek ; I think the crimson tint ornamental ; but I would rather see the blush of *delicacy* and *reserve*, not of *ignorance*, *shyness*, or *ill breeding*."—*Rev. John Bennet*.

Girl, a female child, or young woman.

"Timidity and diffidence," says the Rev. John Bennet, "are the most attracting qualities of a girl ; a countenance always modest and undesigning ; a tongue often silent, and ears always attentive.

"The *girlish* state is so pleasing in itself, that we wish not to see it exchanged before its time, for the caution, the artifices, or the subtle policy of age.

"It is desirable, that a girl should retain, as long as possible, the innocent dress, manners, habits and sentiments of childhood. She will never be more captivating when she is a woman. Natural *untortured* ringlets, sashes, frocks, &c., are superior to all the labored trappings of fashion. Nature has given to every age, as well as to every season of the year, its appropriate charms. We should be greatly disappointed, if the soft breezed and the pleasing, new born scenery of the Spring, were impatient to dissolve into the sultry heats of summer.

"A *forward* girl always alarms me. Indelicacy, impudence, and improper connexions, start up to my views, I tremble for her friends, and see her history gradually unfolding into indiscretion. Children are apt enough, of *themselves*, to aspire into manhood. A governess should check this spirit, and nip it in the bud. A long nonage, if I may so call it, is favorable to your sex. During this period, a girl is acquiring some solid improvement. When she fancies herself a *woman*, company, pleasures, conversation with the other *sex*, *unhinge* her mind, and bid unquiet thoughts take possession of her fancy."

Gloria virtutis umbra, Lat., glory is the shadow of virtue.

Gloria Dei, Lat., God's glory. We poor creeping worms, passengers on this globe, often use the preposition, *for*, to signify that we do many things for the glory of the Omnipotent being, as if it were in our power to add to his glory. Oh ! atom, prostrate thyself before his majesty and be silent.

I address myself, chiefly to the victors who insult heaven by glorifying the Almighty, in their odes, after having immolated thousands of God's beloved creatures to both their ambition and fury.

Glory, honor, praise, esteem, name, fame, reputation. Pliny says, that "glory consists in the doing what deserves to be written ; and writing what deserves to be read, and making the world happier and the better for having lived in it."

"What is glory ? says a feather,
Mounted on the boyant air ;
A prey to every wind and weather,
Often soil'd and seldom fair.

"What is glory ? Ask the garter
Twining round his graces knee,
Wouldst thou ease and conscience barter,
Such a thing on thee to see ?

"What is glory ? Ask the maiden,
Wedded to a titled drone,
Sick at soul, and heavy laden ;
Empty pageantry her own.

"What is glory ? Ask the lawyer,
Feeless trudging to the court,
Harder work than any sawyer,
Ceasless labor, less support.

"What is glory ? Ask him bawling,
Patriot of heroic age,
The house his stand ; he waits a calling :
Longs for party to engage.

"What is glory ? Ask the miser,
Starving mid his bags of gold,
Ask his heir, he hardly wiser,
Scattering wide the sordid mould.

"What is glory ? Ask the poet,
Pockets low and wishes high
Wanting, and yet none must know it;
All but earth and air and sky.

"What is glory ? Ask the sailor.
Weather beaten, tempest tost,
Ship his prison, winds his jailor ;
Kindred, friends, and country lost.

"Ask the soldier, faint and gory,
Leaning where his comrades lie ;

Ask him firmly, what is glory?
He shall answer with a sigh.

"What is glory? Hero, striding
Madly o'er a ruin'd land,
What is glory? Time is gliding,
Death and judgment are at hand."

"There are two things which ought to teach us to think meanly of human glory—the very best have had their calumniators, the very worst their panegyrists."

"True glory," says Cicero, "consists in the honorable and universal reputation of having done many and important services, either to one's friends, his country, or the whole race of mankind."

Glove, a cover for the hands. A white glove sometimes conceals a dirty hand.—*Ital.*

Gluttony, excess of eating. Chesterfield says, "though an excess in wine is highly blameable, it is surely much more pardonable, as the progressive steps to it are cheerful, animating, and seducing: the melancholick are for a while relieved, the grave enlivened, and the witty and the gay seem almost inspired; whereas in eating, after nature is once satisfied, which she soon is, every other morsel carries dulness and stupidity along with it."

God, the Supreme being. "What we have in us of the image of God, is the love of truth and justice."—*Demos.*

"When I lift up my wond'ring eyes,
And view the grand and spacious skies,
'There is a God,' my thoughts exclaim,
Who built this vast stupendous frame.

"The sun by day with glorious light,
The moon with softer rays by night,
Each rolling planet, glowing star,
Wisdom and power divine declare.

"The lightning's blaze, the thunder's roar,
The clouds, which wat'ry blessings pour,
The winter's frost, the summer's heat,
This pleasing, awful truth repeat.

"The forest and the grassy mead,
Where wild beasts roam, or tame ones feed,

Corn springing from the lifeless clod,
Confess the agency of God.

"My body form'd with nicest art,
My heaving lungs, and beating heart,
My limbs, obsequious to my will,
Show forth my maker's power and skill.

"The various passions of the mind,
The powers of reason more refined,
Bold fancy's flight, each lively sense,
Prove a supreme intelligence.

"A God so great and always near,
Shall be the object of my fear ;
His goodness, wisdom, truth, and love,
Shall my best passions ever move.

"My care shall be, his sacred will
To understand and to fulfil ;
His services shall my life employ,
His favor is my highest joy."

Joseph Lathrop.

God deliver me from the man of one book. This proverb has a reference, probably, to a person who has studied only but one subject ; for we know from experience, that he will pester us with it, having no other matter to discourse upon.

God grant that disputes may arise, that I may live ; the Lawyer's prayer.—*Span.*

Good, prosperity, welfare. "If thou doest good to man as an evidence of thy love to God, thy virtue will be exalted from moral to divine, and that happiness which is the pledge of paradise, will be thy reward upon earth."

Cicero says, "if you pursue *good* with labor, the labor passes away and the good remains ; but if you pursue pleasure with evil, the pleasure passes away and the evil remains."

"A *good* from which we expect too much, loses its merits when it comes."

"When thou doest *good*, do it because it is *good*, not because men esteem it so. When thou avoidest evil, flee from it because it is evil, not because men speak against it. Be honest for the love of honesty, and thou shalt be uniformly so. He who doest it without principle is wavering."

Good-breeding, the agreeable manners of a gentleman.—Chesterfield says, “good breeding carries along with it a dignity, that is respected by the most petulant ; while ill-breeding invites and authorises the familiarity of the most timid.” Pope says,

“Without good-breeding, truth is disapprov’d,
That only makes superior sense belov’d.”

“*Good-breeding*,” says Chesterfield, in another letter, “has been justly defined to be the result of much good sense, some good nature, and a little self-denial, for the sake of others, and with a view to obtain the same indulgence from them.

“*Good-breeding* alone, can prepossess people in our favor at first sight ; more time being necessary to discover greater talents. *Good-breeding*, however, does not consist in low bows, and formal ceremonies. but in an easy civil, and respectful behavior.

Manner of answering when spoken to.

“Indeed, good sense, in many cases, must determine *good-breeding* ; for, what would be civil at one time, and to one person, would be rude at another time, and to another person ; there are, however, some general rules of *good-breeding*. As, for example :—To answer only yes, or no, to any person, without adding sir, my lord, or madam, (as it may happen,) is always extremely rude ; and it is equally so, not to give proper attention, or a civil answer, when spoken to ; such behavior convinces the person who is speaking to us, that we despise him, and do not think him worthy of our attention or answer.

How to place one's self at table.

“A well bred person will take care to answer with complaisance, when he is spoken to ; will place himself at the lower end of the table, unless bid to go higher ; he will not eat awkwardly nor dirtily, nor sit when others stand ; and he will do all this with an air of complaisance, and not with a grave ill-natured look, as if he did it unwillingly.

A little ceremony is wanted.

“There is nothing more difficult to attain, or so necessary to possess, as perfect *good-breeding* ; which is equally inconsistent with a stiff formality and impertinent forwardness, and an awkward bashfulness. A little ceremony is sometimes neces-

sary, a certain degré of firmness is absolutely so ; an unaffected modesty is extremely becoming.

Cheerful and easy manner of the French.

"Virtue and learning, like gold, have their intrinsic value ; but if they are not polished, they certainly lose a great deal of their lustre : and even polished brass will pass upon more people than rough gold. What a number of sins does the cheerful, easy, *good-breeding* of the French, frequently cover !

A pleasant figure is a letter of recommendation.

"My Lord Bacon says, that 'a pleasant figure is a perpetual letter of recommendation.' It is certainly an agreeable forerunner of merit, and smooths the way for it.

Custom of Courts.

"A man of *good-breeding* should be acquainted with the forms and particular customs of courts. At Vienna, men always make courtesies instead of bows to the Emperor ; in France, nobody bows to the King, or kisses his hand ; but in Spain and England, bows are made, and hands are kissed. Thus every court has some peculiarity, which those who visit them ought previously to inform themselves of, to avoid blunders and awkwardness.

Respect due to superiors.

"Very few, scarcely any, are wanting in the respect which they should show to those whom they acknowledge to be infinitely their superiors. The man of fashion, and of the world, expresses it in its fullest extent, but naturally, easily, and without concern ; whereas, a man who is not used to keeping good company, expresses it awkwardly : one sees that he is not used to it, and that it cost him a great deal : but I never saw the worst bred man living, guilty of lolling, whistling, scratching his head, and such like indecencies, in company that he respected. In such companies, therefore, the only point to be attended to is, to show that respect, which every body means to show, in an easy, unembarrassed, and graceful manner.

Mixed companies of the sexes.

"In mixed companies, whoever is admitted to make part of them, is, for the time at least, supposed to be on a footing of equality with the rest, and consequently, every one claims, and very justly, every mark of civility and *good-breeding*.

"Ease is allowed, but carelessness and negligence are strictly forbidden. If a man accost you, and talks to you ever so dully

or frivolously, it is worse than rudeness, it is brutality, to show him, by a manifest inattention to what he says, that you think him a fool or blockhead, and not worth hearing. It is much more so with regard to women; who of whatever rank they may be, are entitled, in consideration of their sex, not only to an attentive, but officious *good-breeding*, from men. Their little wants, likings, dislikes, preferences, antipathies, fancies, whims, and even impertinencies, must be officiously attended to, flattered, and, if possible, guessed at and anticipated, by a well bred man.

About agremens and inconveniences.

"You must never usurp to yourself those conveniences and *agremens*, which are of common right: such as the best places, the best dishes, &c.; but, on the contrary, always decline them yourself, and offer them to others; who, in their turns, will offer them to you; so that upon the whole you will, in your turn, enjoy the share of the common right.

"It is necessary to be well received in company, to have learning, virtue, &c.; in short, as it is necessary to possess learning, honor, and virtue, to gain the esteem and consideration of mankind—so politeness and *good-breeding*, are equally necessary to render us agreeable in conversation and common life.

Conclusion.

"To conclude, be assured that the profoundest learning, without *good-breeding*, is unwelcome and tiresome pedantry; make, then, *good-breeding* the great object of your thoughts and actions; imitate, nay, endeavor to excel; that you may at least reach them, and be convinced that *good-breeding* is to all worldly qualifications, what charity is to all Christian virtues."

Good man. "A *good man*," says Demosthenes, "cares not for evil men;" and Plautus observes, that "*good men* are sometimes in greater danger from speaking the truth, than evil men from speaking falsely."

"He that is *good*, will infallibly become better; and he that is bad, will as certainly become worse; for vice, virtue, and time, are three things that never stand still."

Government, administration of public affairs, management. "It is more difficult," says Larochevoucault, "to prevent being governed than to govern others."

"*Government* is the soul of society; it is that order and arrangement among rational creatures, from which they derive

almost all the benefits they enjoy : it is that active and vivifying principle, which, while it directs the powers of men to useful and beneficial purposes, restrains them from such exertions as are noxious and hurtful."—*Walker*.

"*Government*," according to Beattie on Moral Science, "is an art, which one learns in no other way than by studying ; it is the effect of reason, foresight, and moral principle united, and must, therefore, be peculiar to rational beings."

"A *government*, or a republic, like that of the United States, neither debased by the slavery, the war, and the ignorance of Sparta ; distracted by the libertinism, the rivalries, and the factions of Rome ; nor degraded by the suspicious and the inquisitorial tribunals of Venice ;—is truly a beautiful spectacle. Such an organization as this, in which the advance towards perfection is unimpeded by disorder or collision in its various parts, cannot be too much admired. The States are united to the *General Government*, like branches to a common trunk, which ever mutually impart life and vigor, without loss of individuality. What a country that, in which the influence of the *government* is entirely unperceived, where the citizens are unmolested in their avocations, travel or sojourn without passports, and where different sects are mingled together in the most perfect harmony—a particular problem before unsolved."

Government of the will is better than the increase of knowledge.

Government of the temper. The Rev. John Bennet says, "the most important thing is the *government of the temper*. I know many persons that would not, for the world, refuse to do any generous action, yet indulge themselves, seemingly without remorse, in such little instances of ill-nature, peevishness, tyranny and caprice towards their servants and inferiors, as render their houses a perpetual scene of discord, and hang on every countenance an uncomfortable gloom.

"*Mildness* is necessary to our own comfort. They who are continually tormenting others, must be wretched themselves. It is essential to the dignity of our own character ; and it is, I am sure, the highest policy, whether we mean to secure the affections or the good services of our dependants. It is a pitiful degradation in a woman of fortune, to aggravate every little cause of complaint. A ruffled, angry, scolding woman, is so far vulgar and disgusting, and, for the moment, a sort of *virago*,

"*Moderation* is the great secret of government. To be always dissatisfied, is the way to lose all authority and respect. The consequence of this precept is most cheerfully acknowledged, by those who seem the least forward to assert it.

"And what says the law of all wisdom and of perfection? 'Masters, give unto your servants that which is just and equal; knowing that ye also have a master in heaven. Put on, as the elect of God, bowels of mercies, kindness, humbleness of mind, long-suffering, forbearing one another, and forgiving one another. Learn of me, for I am meek and lowly in heart. Be pitiful, be courteous.'"

Governor, one who has the supreme authority in a state. As ignorant governors bring their country into inconveniences, so such as have an obliquity in politics, utterly overthrow the state.—*Anon.*

The greater a man is in power above others, the more he ought to excel them in virtue; wherefore Cyrus said, "that none ought to govern, who was not better than those he governed."

Grand vanteurs, petit faiseurs, Fre. Prov., great boasters, small doers.

Graces of the mind. The *graces of the mind* appear in the countenance superior to a fine set of features. The eyes, portrait of the soul, show in the bearer that innocence, that delicacy, that sweetness, which will compensate for the irregularity of the features, and attract the attention of the feeling heart, sooner than the finest complexion without such expression; and indicates an excellent mind and amiable disposition.

Grade, Fre., degree.

Grammarians and Politicians dispute, and the controversy is at this day to be decided.

Grand monde, Fre., great world: so is said of the great personages living in a sumptuous and expensive manner, in empires, kingdoms, &c.

Gratiam gratia parit, Lat., one good turn deserves another.

Gratis, Lat., for nothing, free of cost.

Gratis dictum, Lat., said without the consideration of pay or reward.

Gratitude, duty to benefactors. "*Gratitude* is never conferred, but where there have been previous endeavors to excite it. We consider it as a debt, and our spirit wears a load till

we have discharged the obligation. Every acknowledgment of gratitude is a circumstance of humiliation, and some are found to submit to frequent mortifications of this kind, proclaiming what obligations we owe, merely because they think it in some measure cancels the debt."—*Citizen of the World*.

Gratitude and love are almost opposite affections. "Love is often an involuntary passion, placed upon our companions without any voluntary consent, and frequently conferred without any previous esteem. We love some men, we know not why; our tenderness is naturally excited in all their concerns; we excuse their faults with the same indulgence, and approve their virtues with the same applause, with which we consider our own. While we entertain the passion which pleases us, we cherish it with delight, and give it up with reluctance; and love for love is all the reward we expect or desire."—*Ibid*.

Gravity is a mysterious carriage of the body, invented to cover the defects of the mind.—Larochefoucault.

Greatness, dignity, power, merit. "It is the misfortune of humanity, that we can never know true *greatness*, till the moment when we are going to lose it."—*History of England*.

"When a man who is not indolent himself, sees with pleasure the talents of another of the same profession with himself, the excellent use he makes of them, and the fruits he receives from them—this *generous* part which he takes in the interests of another, is in my opinion one of the most incontestible proofs of the *greatness* of his soul, and the purity of his virtues."

Great pains and little gains make man soon weary.

Grief, sorrow, trouble, affliction. "It is certainly right to *grieve* for the loss of our parents, relations, friends, &c., but we ought not to let *grief* take possession of our happiness, of course of our health; for it might settle at length into a deep melancholy. The best method of paying respect to the defunct, is by recounting their virtues, and by strictly imitating them."

Grizette, Fre., a girl employed in a millinery shop.

Grossièreté, Fre., grossness, rudeness in conversation, in manners.

Guinguette, Fre., a public garden out of town.

Guerre à mort, or *à outrancé*, Fre., a war of extermination. A civil war.

Guilt, criminality, offence, fault. Guilt is always jealous.

Gutta cavat lapidem, non vi, sed sæpe cadendo, Lat. Prov., a drop makes a deep impression on stones, not by the force of the fall, but by its frequency ; said in allusion to the power of perseverance.



H

Habeas corpus, Lat., Law., you may take the body. This is the great writ of personal liberty ; it obliges the party who detains the defendant in confinement to produce the body of the prisoner before the court, together with the cause of detention. The court then inquires into the legality of the arrest and imprisonment ; if these are illegal, the prisoner is discharged ; if legal, he is remanded or bailed, as the circumstances of the case may require.

Habit de cérémonie, Fre., a dress coat.

Habit, custom. All vicious *habits* begin in what are considered little sins. One begins in a slight departure from rectitude, and one guilt soon follows another, until conscience becomes seared, the vicious propensity strongly fixed, and the character ruined. O youth ! beware, then, of the beginning of evils ; keep close in the path of duty ; and be assured that whatever is to be your profession, no education is more necessary to your success, than the acquirement of virtuous dispositions and *habits* ; they are connected with eminence in every liberal art, with reputation in every branch of fair and useful business, and with distinction in every public station.

"A *habit*," Beattie says, "of strictly attending to that, whatever it is, in which we happen to be engaged, and of doing only one thing at one time, is of great importance to intellectual improvement. It produces clearness and readiness of comprehension, presence of mind, accuracy of knowledge, and facility of expression. Attention to our company is a principal part of politeness, and renders their conversation and behavior both amusing and instructive to us. We ought, there-

fore, to be constantly on our guard against contracting any of those *habits* of indolence or wandering mind, which, when long persisted in, form what is called an absent man."

Happiness, felicity, blessedness. "It is impossible to form a philosophical system of happiness which is adapted to every condition of life; since every person who travels in this great pursuit, takes a separate road. The different colors which suit different complexions, are not more various than the different pleasures appropriated to particular minds. The various sects who have pretended to give lessons to instruct men in happiness, have described their particular sensations without considering ours, have only loaded their disciples with constraint, without adding to their felicity."—*Citizen of the World*.

Happiness is founded on rectitude of conduct, and in a conscience free from reproach. "To communicate *happiness* is worthy the ambition of beings superior to man; for it is the first principle of action with the author of all existence. It was God that taught it as a virtue, it is God that gives the example."

Happiness is in the taste, not in the thing; and we are made happy by possessing what we ourselves love, not what others think lovely."—*Larochefoucault*.

"I see only one *happiness* beyond standing in need of nobody; which is, that of doing good to every body."

"Perfect *happiness* is not the growth of a terrestrial soil; it buds in the gardens of the virtuous on earth, but blooms with an unfading verdure only in the celestial regions."

"There is this difference between *happiness* and wisdom—he that thinks himself the *happiest* man, really is so; but he that thinks himself the wisest, is often the greatest fool."

Happy, in a state of felicity. If you want to be *happy*, you must live as in the presence of God, trust in him as your father, your friend and your counsellor; ask assistance from his goodness, and never begin an undertaking without praying to him to enlighten you on the subject. By that means, you never will do an action of which you will have to repent or be ashamed; you will feel as if you had a prop to prevent your falling; and if you do not succeed, you will not have to regret not having done every thing in your power, and you will bear your losses and privations like a man.

"The *happiest* of all men," says Cato, "seems to me the

private man, nor can the opinion of ill-judging crowds make him less *happy*, because they think others more so. He who can live alone without uneasiness, who can survey his past life with pleasure, who can look back without compunction or shame, forward without fear or rebuke; he who every day hath produced some good, whose life is passed with innocence; the silent benefactor, the ready and faithful friend; he who is filled with secret delight, because he feels his heart is full of benevolence, who finds pleasure in relieving or assisting. The domestic man, perhaps little talked of, perhaps less seen, beloved by his friends, trusted and esteemed by all who know him not, enjoys such high felicity, as the wealth of kingdoms and bounty of kings, cannot afford."

Harangue, popular oration, address.

Harmony, concord. "The pleasures and advantages derived from *harmony*, are merely the effects of equality, good proportion, correspondence; so that *equality*, that bugbear to aristocracy and kings and correspondence, are the causes of harmony."—Lord Bacon.

Harmony in Composition. "The Greeks and Romans were more attentive than the moderns are, to the *harmony* of their prose. The most *harmonious* prose writers of antiquity are Plato, Demosthenes, Socrates, Cicero, and Livy. Our best model in this and in many other respects, is Addison."

Beattie on Moral Science.

Hâtif, Fre., forward; it has a reference more particularly to fruits.

Hatred, malignity, ill-will. "When our *hatred* is violent, it sinks us even beneath those we *hate*."—L'erochefoucault.

"In a free government," says Montesquieu, "the *hatred* which arises between two parties will always subsist, because it will always be impotent."

Hauteur, Fre., haughtiness.

Health, freedom from sickness.

Health, the poor man's riches, the rich man's bliss.

Health and employment, the most necessary ingredients in the happiness of man.

Health without money, is half sickness.—Span.

Health and money. "There is this difference between *health and money*: *money* is the most envied, but the least

enjoyed ; *health* is the most enjoyed, but the least envied ; and this superiority of the latter is still more obvious, when we reflect, that the poorest man would not part with *health* for *money*, but that the richest would gladly part with their *money* for *health*.”—*Laconics*.

Heart, the main spring of life that propels the blood through the course of circulation.

Faint heart never won fair lady, Prov. This adage is worthy of being kept in mind by young men whose pursuits among the fair sex are honorable, to prevent them from following the bad example of the too numerous old bachelors, whose dejection of mind have frustrated their designs, and who repent all the days of their lives, for not having been more spirited and resolute. *Audentes fortuna juvat*, said the Romans ; fortune waits on the brave ; a quality pleasing to the ladies, since they rely on our protection, and would it be surprising, if their trials, commonly called refusals, towards those who aspire to their favors, are not in reality intended, to ascertain whether they possessed true affection, and the noble and manly virtue of resolution and courage necessary to man.

“ Faint amorist ; what, dost thou think
 To taste love’s honey, and not drink
 One dram of gall ? or to devour
 A world of sweet, and taste no sour ?
 Do’st thou ever think to enter
 Th’ Elysian Fields, who durst not venture
 In Charon’s barge ? A lover’s mind
 Must use to sail with every wind.

“ He who loves and fears to try,
 Learns his mistress to deny ;
 Doth she chide thee ? ’tis to show it,
 That thy coldness makes her do it.
 Is she silent ? Is she mute ?
 Silence fully grants thy suit.
 Doth she pout and leave the room ?
 Then she goes to bid thee come.

“ Is she sick ? why then be sure,
 She invites thee to the cure.
 Doth she cross thy suit with no ?
 Tush ! she loves to hear thee woo.

Doth she call the faith of man
 In question? Nay, she loves thee then,
 And if e'er she make a blot,
 She's lost if that thou hit'st her not.

"He, who after *ten denials*,
 Dares attempt no farther trials;
 Hath no warrant to acquire
 The dainties of his chaste desire."

Hegira, Arabic, the flight; the time of Mahomet's flight from Mecca, and the establishment of the Mahometan religion, and epocha; 622 years after Christ.

Helluo librorum, Lat., a literary glutton, a great reader.

Hemistic, half a verse.

He that converses not, knows nothing.

He that will not be counselled, cannot be helped.

He that fears you present, will hate you absent.

He that has many irons in the fire, will burn some of them.

He that lives on hope, has a slender diet.

He that plants trees, loves others besides himself.

He who gives blows is a master, he who gives none is a dog, a Turkish Prov.

He who is pleased with nobody, is more unhappy than he with whom nobody is pleased.—Larochevoucault.

He who stumbles twice over a stone, it is no wonder, if he breaks his neck.

He who pays well, is master of every body's purse.

Hic et ubi que, Lat., here and everywhere.

Hic pater est, Lat., (law term,) here is the father. A child is to be fathered, maintained, says the law.

Hide nothing from the priest, physician, or lawyer.—Ital.

Hic jacet, Lat., here lies: the initial words of Latin epitaphs.

History, a narration of facts and events. *History* teaches by example, and is on that account the most fit study for the youths of both sexes. It contains the foundation of all the transactions and characters of the most renowned men, as well as the useful parts of human knowledge, from the remotest antiquity to the present age; and is commonly written by those of the best standing in society for truth and learning. It is in *history*, where the passions are painted in their true colors; and when vice is detected, we have the inward satisfaction of

seeing that it usually finds its merited punishment, and that virtue, although sometimes depressed for a while, commonly comes forth in the end crowned with the laurels of victory.

Besides, as in *history*, the actions of heroes, as well as the best deeds of mankind, are exhibited in their splendor and lustre; it gives to youth a thirst for the imitation of those virtues which are implanted by nature in his breast, but laying in a dormant state: of course, it improves as well as fortifies his mind, to which it imparts an indelible impression for life.

It has also this double advantage, that, while a youth reads *history*, he is amused and is interested, and it affords him the agreeable opportunity of developing his faculties, by the relation of the most remarkable events he has met with in reading it, and he acquires thereby a valuable standing in society, as a man of erudition and letters.

I will conclude by remarking, that, notwithstanding the possession of all those artificial acquirements, called talents, in fashionable society, such as music, painting, and many other studies now pursued, without a knowledge of *history*, *geography*, and *biography*, no gentleman or lady will ever be entitled to that weight, which naturally produces respect in the learned world.

In order to obtain a general knowledge of *history*, it ought to be read in a condensed state, and exemplified so as to suit the understanding of youth. On that account, the elements of *history*, by the Abbé Millot, are entitled to their attention. Lay down a method also for your reading, for which you should allot a certain share of your mornings; let it be a consistent and consecutive course, and not in that desultory and immethodical manner in which many people read scraps of different authors upon different subjects. Keep a useful and short common-place book of what you read, to help your memory only, and not for pedantic quotations. Never read *history* without having maps lying by you. Rollin's *ancient history* is another work, which is worthy of their perusal. No *historian* yet deserved universal veneration as well as he did, both for his virtues and profound knowledge.

History, Ancient. "Rollin's *Ancient History* is a treasure to young people, if the number of volumes does not alarm you. This man was one of the most excellent preceptors that the world ever saw. It was his ambition to unite the Scholar and

Christian. He labors to promote religious improvement, by every incident he relates. He holds forth Providence as continually superintending the government of the universe, and its finger, as directing all the movements of the system; and, when he has related a number of surprising vicissitudes and events, he takes his pupils up 'to a high mountain, whence he shows him all the kingdoms of the world, and all the glories of them,' to be continually under the control and direction of heaven, and not collectively to possess half the lustre of the excellence of one pious disposition.

"Under the pen of this christian writer, every baser metal is purified from its alloy. Every sounding action is divested from its bombast, and traced to its real source. Splendor has no dignity, if unassociated with virtue. Ambition is painted as a fury, that destroys. Heroism is represented as murder in disguise. The laurels of an Alexander are wrested from his brow—Cæsar is stripped of his fictitious plumage. They are both represented as vultures preying on their species, who were born to be only the scourges of humanity, and a terror to the world.

"This man deserves universal veneration. His pupils should have raised a monument to his memory, and posterity have rendered the monument immortal. Learning and religion should be grouped over his tomb, mingling their united tears for the loss of his virtues. If you have not leisure to peruse his writings, yet be careful to read all other history with this view, and it will lead you to God. It will teach you no longer to be dazzled with grandeur, because grandeur fades away. It will show you, that viccs have demolished the mightiest empires, and swept the finest cities 'with the besom of destruction.' It will convince you, that every thing on earth is a shadow, and that neither men nor nations 'continue in one stay.' It will assure you, that 'though clouds and darkness may be about the throne of God, yet righteousness and judgment are the habitation of his seat.' It will instruct you, that every action is 'weighed in its balance,' that, however seemingly disregarded for a time, vice and virtue will have their just proportion of punishment or reward, and that nothing but religion will be able to triumph, amidst the 'crush of elements, of matter, and the world.'"—*Rev. John Bennet.*

Home is home, let it be ever so homely.

" Where e'er I go, where e'er I roam,
I find no spot like native home ;
A hope, a wish, that's undefin'd,
To humble home secures my mind ;
Though lowly quite, domestic too,
Each transport, there, was full, was true.

" The humble mansion, free from pride,
Where peace and rural joy reside,
Where calm content, that heavenly guest,
Ennobler of the human breast,
Was ever wont to cheer my days,
To sooth, to soften, and to please.

" The straw-clad cottage, rural swain,
The woodland scene, the op'ning plain,
The tree-crown'd bank, the noisy mill,
The falling stream, the ceaseless rill,
The nodding steep with hazles crown'd,
The bending boughs with nuts embrown'd ;

" The gabbling geese, the whistling clown,
The laugh of bliss, of true renown,
The rose-lip'd virgin, breathing warm
Delight suffus'd with every charm,
The scene of mirth, the village train,
Commence their gambols o'er the plain.
These joys in early days were mine ;
I wish !—But why should man repine ?

" Ye Gods, give monarchs what ye please,
Give me but home, and rural ease ;
Give gold to every sordid soul,
But keep me from its mean control ;
Give me a modest share of wealth,
With peace, a friend, some books, and health ;
These are my wishes—speak, ye great,
If this be pride, or pomp, or state."

Homo oratione cognoscitur, Lat., a man is known by his speech.

Honest men are soon bound, but you cannot bind a knave.

Honesty, justice, truth, sincerity.

Honesty is the best policy.

" To be punctual in our engagements, and just in our deal-

ings, is always sure in the end to promote our interests and true happiness.

"A fair and *honest* conduct will be always rewarded by the approbation of our fellow creatures ; and this approbation will naturally be followed by good offices and grateful returns ; and these will certainly tend to promote our interest, and give success to our undertakings.

"On the contrary, that *selfishness* which tempts us to encroach on the right of others, when we can do it with impunity, is very soon discovered by those who are injured ; and then our dishonesty will certainly meet with its reward, which is disapprobation, and contempt.

"Upon the whole, we may conclude that there is no mistake so common or so fatal, as supposing that artful, indirect conduct, will promote our interest ; for both by reason and experience, it plainly appears, that, however we may be deceived by appearances of advantage, *honesty* is the most really advantageous, and will be found, in the end, the best policy."—*Walker*.

Honête homme, Fre., an honest man.

Rien ne ressemble plus à un honête homme qu'un coquin, nothing is more like an honest man than a rogue. Since men are externally alike, in order to know them, we ought to study and try them before we trust them. All nations agree in this ; and with Pope, who says

"A wit's a feather, and a chief a rod ;
An honest man's the noblest work of God "

No man is wise or safe but he that is honest.

"The truly *honest* man is he who makes it a cardinal point to do to others as he would be done unto ; and who decides with justice, when self-interest and justice are in opposite scales."

"The more *honesty* a man has, the less he affects the air of a saint ; the affectation of sanctity is a blotch on the face of sanctity."

Honey in the mouth saves the purse.

Honi soit qui mal y pense, Old Fre., evil be to him who evil thinks ; the motto of the coat of arms of the English crown.

Honneur, Fre., honor, dignity, reputation, virtue. Boileau says,

*' L'honneur est comme une isle escarpée et sans bords,
On n'y peut plus rentrer dès qu'on en est dehors.'*

Paraphrase.

Honor is an isle, whose rocky coast,
When once abandon'd, is forever lost.

No one lost his honor, except he who had it.

True *honor*, though it be a different principle from religion, is that which produces the same effects.

The sense of *honor* is of so fine and delicate a nature, that it is only to be met with in minds which are naturally noble ; or in such as have been cultivated by great examples, or a refined education

" *Honor* thy father with thy whole heart, and forget not the sorrows of thy mother. How canst thou recompense them the things which they have done for thee."

Honors of the table. "To do the *honors of the table* gracefully, is one of the outlines of a well bred man ; and to carve well, little as it may seem, is useful twice a day, and the doing of it ill is not only troublesome to ourselves, but renders us disagreeable and ridiculous to others."—*Chesterfield*.

Hope, expectation, good.

Hope is a workman's dream.

No condition so low, but may have hopes; none so high, but may have fears.

"*Hope* is the last thing that dieth in man ; and though it be exceedingly deceitful, yet it is of good use for us, that while we are travelling through life, it conducts us an easier and more pleasant way to our journey's end."

"There is no happiness which *hope* cannot promise,—no grief which it cannot mitigate. It is the wealth of the indigent, the health of the sick, and the freedom of the captive."

Hope is the lamp of life. "If I should judge of that part of life which lies before me, by that which I have already seen, the prospect is hideous. Experience tells me that my past enjoyments have brought no real felicity ; and sensation assures me, that those I have felt are stronger than those which are yet to come. Yet experience and sensation in vain persuade ;

hope, more powerful than either, dresses out the distant prospect in fancied beauty ; some happiness in long perspective still beckons me to pursue ; and like a losing gamester, every new disappointment increases my ardor to continue the game."

Goldsmith's Essays.

Hors de combat, Fre., out of the condition to fight.

Hors de vue, hors de souvenir, Fre. Prov., out of sight out of mind.

Hors d'œuvre, Fre., a by-dish.

Hospice, Fre., establishment in France for the relief of the poor.

Hospitality, the practice of entertaining and relieving strangers. It is one of the Christian duties. "The beast retires to his shelter, and the bird flies to his nest ; but helpless man can find only refuge from his fellow creatures. The greatest stranger in the world was he that came to save it. He never had a house, as if willing to see what *hospitality* was left among us."

Vicar of Wakefield.

Hôtel, Fre., in France, is the abode of the great.

Hôtel de ville, Fre., the house of the city, formerly called *maison de ville*, town house.

Hôtel Dieu, Fre., house of God ; a hotel where humanity is relieved.

Hôtellerie, Fre., a house where travellers are entertained by the meal, day or night, for money ; an inn, tavern, &c.

Houri, name of women whom the Turks hope to meet in Paradise.

Humanity, the nature of man, tenderness, benevolence.

"*Humanity* is the peculiar characteristic of great minds ; little vicious minds abound with anger and revenge, and are incapable of feeling the exact pleasure of forgiving their enemies."—*Chesterfield.*

Humanum est errare, Lat., to err is human. Error has been placed in the lot of man.

Humble wedlock is better than proud virginity.

Humility, modesty, submission. "*Humility* gains the approbation, while pride the ill-will of man ; besides, *humility* is attended with peace of mind, and pride with discontent."

Hurry, tumult, haste. "A man of sense may be in a haste, but can never be in a *hurry*, because he knows, that whatever he does in a *hurry*, he must necessarily do very ill.

He may be in a haste to despatch an affair, but he will take care not to let that haste hinder his doing it well. Little minds are in a *hurry*; when the object proves (as it commonly does) too big for them, they run, they puzzle, confound, perplex themselves; they want to do every thing at once, and never do it at all. But the man of sense takes the time necessary for doing the thing he is about well; and his haste to despatch business, only appears by the continuity of his application to it; he pursues it with a cool steadiness, and finishes it before he begins any other."—*Chesterfield*.

Husband, a married man; character of a good one. "The good *husband* is one who, wedded not by interest but by choice, is constant as well from inclination as from principle: he treats his wife with delicacy as a woman, with tenderness as a friend: all his care and industry are employed for her welfare; all his strength and power are exerted for her support and protection; he is more anxious to preserve his own character and reputation, because her's is blended with it; lastly, the good *husband* is pious and religious, that he may animate her faith by his practice, and enforce the precepts of Christianity by his own example: that as they join to promote each other's happiness in this world, they may unite to insure eternal joy and felicity in that which is to come."

"The surest way of governing both a private family and a kingdom, is, for a *husband* and Prince, to yield, at certain times, some portion of their prerogatives."

"He that allows himself to taste those pleasures, which he denies his wife, acts like a man who would enjoin his wife to oppose those enemies to whom he has already surrendered."

"There are some discontented *husbands*; but there never was a contented bachelor."

Hymn, a song of adoration, a sort of poem used by the ancients to celebrate the actions of their Gods and heroes; now composed for the use of the different churches.

Hyperbole is a figure of rhetoric; it consists in magnifying the objects beyond their natural bounds. As, when we say, he is tall like a poplar, he runs like a stag, &c.

Hypocrisy, dissimulation. "*Hypocrisy* is the homage that vice pays to virtue."—*Larochefoucault*.

I.

Ibidem, Lat., *ibid.* abbreviation, in the same place. A note of reference.

Idem, Lat., the same.

Id est, Lat., that is, i. e. abbreviation, *viz. & to wit*, expresses the same.

Idiom, a peculiar mode of speaking, belonging to a language or tongue.

Idoneus homo, Lat., a fit man. One on whom reliance can be placed.

Idleness, laziness, sloth, folly. "*Idleness* is more in the mind than in the body."—*Larochefoucault*.

"*Idleness* is the sepulchre of a living man."—*Anselm*.

Chesterfield says, "it is an universal maxim, that *Idleness* is the mother of vice. It is however certain, that laziness is the inheritance of fools, and nothing can be so despicable as a sluggard."

Idyl, a pastoral, short poem. It differs very little from the eclogue; both are the agreeable narrations of pastoral adventures.

Ignominie, Fre., reproach, infamy, dishonor, ignominy. "*N'importe l'ignominie que nous avons soufferte, il est presque toujours tems de retablir notre reputation.*"

Larochefoucault.

"Whatever *ignominy* we have incurred, it is always in our power to re-establish our reputation."

All honest and good men agree in that respect with the Duc de la Rochefoucault. We are weak and frail creatures, liable to commit errors. The pious Magdalena has shown us that a repentant heart was agreeable to the Almighty, and I do not doubt but our blind-folded fellow mortals of both sexes, following a life of depravity, even those shut up for crimes in penitentiaries, could be reclaimed, if proper means were applied; they might become, then, through the example of the holy Magdalena, before their death, acceptable both to God and society.

Ignoramus, Lat. *we ignore*. It is used when the grand-jury, impaneled on the inquisition of a criminal cause, reject

the evidence, as too weak to make good the indictment brought against the man, so as to bring him on his trial by a petty jury. This word then is endorsed on the indictment, and all proceedings against the party are stopt.

Ignoramus, Lat., a blockhead.

Ignorance, Fre., ignorance, want of knowledge.

"L'ignorance est toujours prête à s'admirer."—*Boileau*.
Ignorance is always pleased with itself.

Ignorance is the mother of superstition.

Ignorance, in the civilized world, is in part the cause of the misery of man ; whenever it disappears, his passions are controlled, vice shrinks back with shame, the heart glows with virtue, and the mind being impressed with humility, acknowledges with joy and gratitude the daily favors received from the Almighty. It is to be regretted that the high benefits of instruction should not generally be acknowledged ; how strenuously, then, ought it to encourage the parent to fulfil a duty imposed on him by the laws of Providence and society, by giving a substantial education to his progeny, founded on the solid basis of morality and religion.

"Ages of *ignorance* and simplicity," observes a philosopher, "are thought to be ages of purity ; the direct contrary I believe to be the case ; rude periods have that grossness of manners which is not less unfriendly to virtue than luxury itself. Men are less ashamed as they are less polished."

Ignorantia facti excusat, Lat., Law Max., ignorance of the fact excuses. Suppose an illiterate man signs a deed which is read to him falsely, in that case it is void.

Ignorantia non excusat legem, Lat., Law Max., the ignorance of the man does not prevent the operation of the law.

Ignoti nulla cupido, Lat., I do not desire what is unknown to me. A man brought up in the wilderness cannot wish for the luxuries of life.

Ignis fatuus, Lat., a foolish fire ; an ignited meteor, the basis of whose constituent parts is hydrogen gas. It is commonly known under the name of Jack-o'-lanthorn or will-o'-the-wisp, and is seen sometimes in the night in low grounds. It is applied metaphorically to a memoir, treatise, discourse, &c., which, with the intention of enlightening, confound and mislead.

Il faut vivre avec les vivans, Fre. Prov., to live in peace, we ought not to shock the opinions of others.

Il, bad, evil.

Il gotten goods never prosper.

Il n'a ni bouche, ni éperon, Fre. Prov., he has neither wit nor courage.

Il n'est bon cheval qui ne bronche, Fre. Prov., 'tis a good horse that never stumbles. This failing has unfortunately too much relation with mankind!

Il n'est sauce que d'appetit, Fre. Prov., a good stomach is the best sauce.

Il n'y a ni rime ni raison, Fre. Prov., it's neither rhyme nor reason.

Il n'y a que le premier pas qui coute, Fre. Prov., the first step only is difficult. Difficulties in life are smoothed by a good beginning. This proverb is rendered in English, the first crack is half of the battle.

Il n'y a pas de rose sans épines, Fre. Prov., no rose without a thorn.

Il vaut mieux ôter la vie à son ennemi que de le lui laisser ôter la vôtre, Fre. Prov., it is better to take away the life of an enemy, than to let him take away yours.

This proverb intimates that the law of the land, will not look at you as a criminal, for having killed a person in self defence; but in case of war, how unworthy of a man, how cowardly he would act in killing an enemy who had laid down his arms and sued for his life.

Il n'y a pas de l'eau à boire, Fre. Prov., people cannot earn salt to their bread by it.

Imaginary impossibilities. "I am very sure, at least I hope, that you will never make use of a silly expression, which is the favorite expression, and the absurd excuse, of all fools and blockheads—I cannot do such a thing; a thing by no means either morally or physically impossible. I cannot attend long together to the same thing, says one fool: that is, he is such a fool that he will not. I remember a very awkward fellow, who did not know what to do with his sword, and who always took it off before dinner, saying, that he could not possibly dine with his sword on, upon which I could not help telling him, that I really believed he could, without any probable danger, either to himself or others. It is a shame and an absurdity for any man to say he cannot do all those things which are commonly done by all the rest of mankind."—*Chest.*

Imagination, Fre., imagination, fancy, idea, conception, image, notion.

L'imagination galope, le jugement ne va que le pas, Fre., imagination gallops, judgment goes a foot pace.

The imagination might be compared to a race,
 'Tis judgment alone which moderates its pace.

Impatience, inability to suffer pain, eagerness, vehemence of temper. "An *impatient* man is hurried along by his wild and furious desires, into an abyss of misery; the more extensive his power is, the more fatal is his *impatience* to him; he will wait for nothing, he will not give himself the time to take any measures, he forces all things to satisfy his wishes, he breaks the boughs, he gathers the fruit before it is ripe, he will needs reap, when the wise husbandman is sowing; all he does in haste, is ill done, and can have no longer duration than his volatile desires. In short, *impatience* is the principal cause of our irregularities and extravagancies."

"*Improbe amor! quid non mortalia pectora cogis?*" Lat. Virgil. O love doubly cruel! to what extremities do you not carry the human heart?

Impromptu, Lat., in readiness, a bon mot, *jeu d'esprit*, made out of hand.

In a calm every one is a pilot.

Inattention. "There is no surer sign in the world of a little, weak mind, than *inattention*. Whatever is worth doing at all, is worth doing well; and nothing can be done well without *attention*. It is the sure answer of a fool, when you ask him about any thing that was said or done, where he was present, that 'truly he did not mind it.'"—*Chesterfield*.

"*In childhood be modest, in youth temperate, in manhood just, in old age prudent.*"—Socrates.

Inclination, tendency to a point; affection, proneness, aptness. He that has no mastery over his inclinations, he that knows not how to resist the importunity of great pleasure or pain, for the sake of what reason tells him is fit to be done, wants the true principle of virtue and industry, and is in danger of never being good for any thing.

In cognito, Lat., unknown, in disguise, commonly used in abbreviation as *in cog*.

Inconnu, Fre., unknown.

Incontinence, unchastity. "Love is a passion so necessary, that without it, the human race would be soon extinct. Both sexes are improved and refined by their inclination to each other; an inclination which produces the sweetest union and the warmest friendships, the tenderest alliances, and the most amiable society; but it produces these happy effects only when it is under the government and direction of reason; for, when left to its own unguided impetuosity, it is frequently the cause of treachery, perjury, adultery, incest, murder, and every horrid mischief that a blind fury can produce. The figures which the ancient mythologists and poets put upon love and lust in their writings are very instructive. Love is a beauteous blind child, adorned with a quiver and a bow, which he plays with and shoots around him without design or direction, to intimate to us, that the person beloved has no intention to give us the anxieties we meet with; but that the beauties of a worthy object are like the charms of a lovely infant, they cannot but attract your concern or fondness, though the child so regarded is as insensible of the value you put upon it, as it is that it deserves your benevolence.

"On the other side, the sages figured lust in the form of a Satyr, of shape part human, part bestial, to signify that the followers of it prostitute the reason of a man to pursue the appetites of a beast. This Satyr is made to haunt the paths and coverts of the wood-nymphs and shepherdesses, to lurk on the banks of rivulets, and watch the purling streams, as the resorts of retired virgins; to show that lawless desires tend chiefly to prey upon innocence, and has something so unnatural in it, that it hates its own make, and shuns the object it loved as soon as it has made it like itself.

"Love therefore is a child that complains and bewails its inability to help itself, and weeps for assistance, without an immediate reflection or knowledge of the food it wants; lust, a watchful thief, which seizes its prey, and lays snares for its own relief; and its principal object being innocence, it never robs but it murders at the same time.

"Unlawful love being an unmannerly guest, we should guard against it, because we know not how late in the evening of life it may intrude for lodging.

"Every vice and folly has a train of secret and necessary punishment linked to it.

"He who lies under the dominion of any one vice, must expect the common effects thereof: if lazy, to be poor; if intemperate, to be diseased; if luxurious, to die betimes, &c."

Beauties of History.

"All nations," says Montesquieu, "are equally agreed in fixing contempt and ignominy on the *incontinence* of women; nature dictated this to all. She has established the attack, and she has established too the defence; and, having implanted desire in both, she has given to the one boldness, and to the other shame.

"It is, then, far from being true, that to be *incontinent* is to follow the laws of nature; since this is, on the contrary, a violation of them: it is only by modesty and discretion that we can follow those laws."

Independence, freedom from control or reliance. "A life of *independence* is a life of virtue. It is that which fits the soul for every generous flight of humanity, freedom, and friendship; to give should be our pleasure; but to receive, our shame. Security, health, and affluence, attend the desire of rising by labor misery, repentance, and disrespect, that of succeeding by extorted benevolence. The man who can thank himself for the happiness he enjoys, is truly blest; and lovely, far more lovely, the sturdy gloom of laborious indigence, than the fawning simper of thriving adulation."

Citizen of the World.

Indolence, laziness, inattention. "No other disposition or turn of mind so totally unfits man for all the social offices of life, as *indolence*. An idle man is a mere blank in the creation: he seems made for no end, and lives to no purpose. He cannot engage himself in any employment or profession, because he will never have diligence enough to follow it: he can succeed in no undertaking, for he will never pursue it: he must be a bad husband, father, and relation, for he will not take the least pains to preserve his wife, children, and family, from starving: and he must be a worthless friend, for he would not draw his hand from his bosom, to prevent the destruction of the universe. If he is born poor, he will remain so all his life, which he will probably end in a ditch, or at the gallows: if he embarks in trade, he will be a bankrupt: and if he is a

person of fortune, his stewards will acquire immense estates, and he himself perhaps will die in the Fleet."

Connoisseur, No. 131.

"*Indolence* assumes an air of wisdom, and while he tosses the cup and ball with infantine folly, desires the world to look on, and calls the stupid pastimes, philosophy and learning."

Citizen of the World.

"A want of occupation is not rest,
A mind quite vacant is a mind distress'd."

In dubiis, Lat., in cases of uncertainty.

In duodecimo, Lat., a book of the duodecimo size.

Industry, diligence, assiduity. *Industry* seldom borrows, and never died with hunger.

"*Industry* may be considered as the purse, and frugality as its strings; which would rather be tied with a bow than double knot, that the contents may not be too difficult of access for reasonable purposes."—*Delwyin.*

Industry is fortune's right hand; frugality, her left. Franklin says,

"Early to bed, and early to rise,
Makes a man healthy, wealthy, and wise."

"We must not imagine," says Dr. Blair, "that it is by a sort of mushroom growth, that one can rise to be a distinguished preacher or speaker in any assembly. It is not by starts of application, or by a few years' preparation of study afterwards discontinued, that eminence can be obtained; no, it can be attained only by means of regular *industry*, grown up into a habit, and ready to be exerted on every occasion that calls for *industry*."

"*Industry* and frugality," says an author, "are republican virtues, and it is laudable to be above want; but scrambling for money, as the chief good, is a bad omen. It produces meanness of sentiment, and sordidness of disposition."

Addison, in the *Spectator*, says, that "an *industrious* education is a better inheritance than a great estate. The visionary notion once so prevalent, of converting the great mass of mankind into sage philosophers, is deserving of no other notice than that of ridicule and contempt; were it to be effected, the order of nature would be inverted, the necessary laborious oc-

cupations of life would be scorned, and want and famine, would be the inevitable consequences. Any one is well learned who is fully adequate to his business and station. It is no disparagement or inconvenience to a farmer, a mechanic, or even a merchant, that he is not able to solve a problem in Euclid, or to construe Homer or Virgil; if his learning be adequate to all the business of his particular calling, and to the various relations he stands towards his maker and towards society, it is sufficiently extensive."

In embrio, Lat., in the womb. The affair is in embryo; not yet hatched.

In esse, Lat., in existence.

In extenso, Lat., at large, in full length.

Influence, ascendant power. "*Female Influence*, properly speaking, is that tenderness, by which she corrects the asperities of her husband's temper; allures him by her unfeigned pity to an imitation of her angelical example; soothes his sorrows, and blunts the arrows of misfortune; urges him to pursue the path of rectitude by the most endearing allurements; and views his irregularities with sadness and compassion. To pursue any other method of exercising her *influence*, is nothing less than unwarrantable female usurpation."

In folio, Lat., the books in folio belong to one of the largest sizes.

Infortune, Fre., misfortune. "*Lorsque les hommes se laissent entrainer par la longueur de leurs infortunes, ils découvrent alors que c'étoit la force de leurs ambition, mais non celle de leurs jugements qui les supportoient.*"

Larochefoucault.

When men suffer themselves to be subdued by the length of their misfortunes, they discover, then, it was the strength of their ambition, not of their judgments, which did support them.

Contre infortune bon cœur, Fre. Prov., against misfortune, keep a good heart; do not despond.

In futuro, Lat., in future. A time to come.

"*Ingenuos didiciſſe fideliter artes, emollit mores nec sinit, eſſe feros.*" Lat.—Ovid.

"These polished arts have humanized mankind,
Softened the rude, and calmed the boisterous mind."

Ingratitudo vitiorum omnium caput, Lat., ingratitude is the chief of all vices. He that promotes *gratitude* pleads the cause both of God and man ; for without it, we can neither be sociable nor religious.

Ingratitude, Fre., ingratitude, unthankfulness. "*Nous ne trouvons pas de gens ingrants que lorsque nous ne sommes plus dans le pouvoir de les servir !*"—Laroche-foucault.

We seldom find people ungrateful, so long as we are in a condition to serve them.

Ingratitude of the World. "The *ingratitude of the world*, can never deprive us of the conscious happiness of having acted with humanity ourselves."—*Good Natured Man*.

Inhumanity, cruelty. "We should never strike an unnecessary blow at a victim over whom Providence holds the scourge of its resentment."

Injuria beneficio vincitur, Lat., an injury is overcome by a good turn.

Injury, mischief, detriment. "Rather wink at small *injuries*, than be too forward to avenge them ; he that, to destroy a single bee, should throw down the hive, instead of one enemy would make a thousand."

"The kindnesses which most men receive from others, are like traces drawn in sand. The breath of every passion sweeps them away, and they are remembered no more. But *injuries* are like inscriptions on monuments of brass or pillars of marble, which endure, unimpaired, the revolution of ages."

In loco, Lat., in the place.

Innocence, purity, integrity. "The sweetest ingredients in mirth is *innocence* ; it heightens and refines the humor, and doubles the relish of every enjoyment. I have seen many bad men brutally merry ; but never one of them quite open, easy, and unchecked in his mirth. That absolute serenity, that supreme ease, is solely the gift of virtue."

Letters concerning Mythology.

Innocent, pure, harmless. "It is easy to defend the *innocent* ; but who is eloquent enough to defend the guilty."

Publius Syrus.

Inuendo, Lat., Law term, intimating an oblique hint.

In octavo, Lat., the size of a book.

In pace liones, in prælio cervi, Lat., in peace lions, in war deers. A sarcasm levelled against bravadoes.

Insanity, madness. "Misfortune may reduce us from splendor to poverty; disease may prey upon the cheek of beauty, or waste the vigor of manhood;—but, the ravages of insanity, like the syroic blast, leaves a darkness, a desolation in its path, more terrible even than the impress of death upon the human frame."

Inscription, it differs from the epitaph, in this: the former is written on rocks, trees, &c., the last, on tombs. *Inscription* on the portrait of Jean Lafontaine.

"Dans la fable et le conte, il n'eut point de rivaux.
Il peignit la nature et garda ses pinceaux."

Literatim.

In the fable and story he had not his rival. He painted nature, and kept his pencils.

In se magni ruunt, Lat., the great rush against one and other. If we look into the cause, we find it in interest, ambition, &c.

Instanter, Lat., instantly.

Insouciance, Fre., carelessness.

Insouciant, Fre., a careless fellow.

"*Instinct* is a natural impulse to certain actions which the animal performs without deliberation, without having any end in view, and frequently without knowing what it does. It is thus the new born infant sucks, and swallows, and breathes; operations which, in their mechanism, are very complex, though attended with no labor or thought to the infant: thus, when hungry, it has recourse to the mother's milk before he knows that milk will relieve it; thus, it cries while in pain or in fear; and thus he is soothed by the simple song and soft accent of the nurse. Similar instincts are found in the young of the other animals; and, as they advance in life, the same unerring principle, derived not from experience, or art, or habit, but from the all-wise Author and preserver of their being, make them provide for themselves and their young, and utter those voices, betake themselves to that course of life, and use those means of self-defence, which are suitable to their circumstances and nature."—*Beattie on Moral Science*.

Instruction, information, education. "Public *instruction*, the leveller of all aristocracies, but those of virtue and intellect."

Granger.

Insult, act of insolence, affront. "There are innumerable

modes of insult, and tokens of contempt, for which it is not easy to find a name, which vanish to nothing in an attempt to describe them, and yet may, by continual repetition, make day pass after day in sorrow and in terror."—*Rambler*.

Integrity, honesty, purity. "Both wit and understanding are trifles without *integrity*; it is that which gives value to every character. The ignorant peasant without fault, is greater than the philosopher with many; for what is genius, or courage, without a heart."—*Vicar of Wakefield*.

In reference to *integrity*, Dr. Blair says, "it will not take much time to delineate the character of the man of *integrity*. He is one who makes it his constant rule to follow the road of duty, according as the word of God, and the voice of his conscience, points it out to him. He is not guided merely by affection, which may sometimes give the color of virtue to a loose and unstable character. The upright man is guided by a fixed principle of mind, which determines him to esteem nothing but what is honorable; and to abhor whatever is base and unworthy, in moral conduct. Hence we find him ever the same; at all times, the trusty friend, the affectionate relation, the conscientious man of business, the pious worshipper, the public spirited citizen.

"He assumes no borrowed appearance, he seeks no mask to cover him; for he acts no studied part: but he is what he appears to be, full of truth, candor, and humanity. In all his pursuits, he knows no path but the fair and direct one; and would much rather fail of success than attain it by reproachful means.

"He never shows us a smiling countenance, while he meditates evil against us in his heart. He never praises us among our friends; and then joins in traducing us among our enemies. We shall never find one part of his character at variance with another. In his manners he is simple and unaffected; in all his proceedings, open and consistent."

Intemperance, excess. "It is not," says Dr. Doyle the celebrated Catholic preacher, "the multiplication of diseases, or the waste of human life by drinking, that I chiefly regret—nay, I do not at all regret that these effects follow after so detestable a vice—they are the immoral and impious effects of it which I cannot contemplate without horror. Rash swearing, profanation of the Lord's day, blasphemies without number—the po-

verty, thenakedness, the destitution, the ruin of families—the fraud, the thefts, the robberies—the seduction of innocence—the corruption of virtue—the disobedience of children—the infidelities of servants—the discord and disunion of those whom God united—these, and many others which I do not name, are the effects of drinking and of drunkenness, which I deplore.”

Inter alia, Lat., among other things.

Interrogation, a question put, a note that marks a question ; an inquiry, a demand ; it is marked by this sign [?] *Interrogation* gives life and spirit to discourse. I refer the scholar for an example to the following speech of Cicero's against Catiline, which ought to be read with attention, being one of his best harangues :—“How far, O Catiline, will thou abuse our patience ? How long thy frantic rage baffle the efforts of justice ? To what height meanest thou to carry thy daring insolence ? Art thou nothing daunted by the nocturnal watch posted to secure the palatium ? nothing by the city guard ? nothing by the consternation of the people ? nothing by the union of all the wise and worthy citizens ? nothing by the senate's assembling in this place of strength ? nothing by the looks and countenances of all here present ? seest thou not that all thy designs are brought to light ? that the senators are thoroughly apprised of thy conspiracy ? that they are acquainted with thy last night's practices ; with the practices of the night before ; with the place of meeting, the company summoned together, and the measures concerted ? Alas, for our degeneracy ! alas, for the depravity of the times ! The senate is apprised of all this, the consuls behold it ; yet the traitor lives. Lives ! did I say ? he even comes into the senate ; he shares in the public deliberations ; he marks us out with his eye for destruction,” &c.

Inter-regnum, Lat., the interval between the death of a king and his successor.

Interest, concern, advantage, profit, money paid for use.—“*Interest*, speaks all languages, and acts all parts, even disinterestedness itself.”—*Larochefoucault*.

Intérêt, Fre., interest. *Sur ce grand theatre de la vie, l'intérêt y joue le plus grand role* On the stage of life, interest is the principal actor.

In terrorem, Lat., in terror.

In time every thing comes to light.

In toto, Lat., intirely.

Intoxication, drunkenness ; "it is either actual or habitual. The evil of drunkenness appears in the following bad effects : 1st. It destroys most constitutions either by the extravagance of anger, or the sin of lewdness. 2d. It disqualifies men for the duties of their stations, by the temporary disorder of their faculties, and by their constant incapacity and stupefaction. 3d. It is attended with an expense, which can often be ill spared. 4th. It is sure to occasion uneasiness to the family of the drunkard. 5th. It shortens life. 6th. It is a most pernicious and awful example to others. 7th. It is hardly ever cured." How careful youth ought to be, lest they form habits of this kind, or choose companions who are addicted to it ; how cautious and circumspect should they act, that they may not be found guilty of a sin which degrades human nature, banishes reason, insults God, and exposes them to the greatest evils.

I will extend these remarks, by saying, that habitual *intoxication* ought to be assimilated to the crime of suicide, since, like slow poison, it destroys by degrees both the faculties and the life of man.

In transitu, Lat., on the passage.

"*Intrepidity* is an extraordinary strength of soul, that renders it superior to the trouble, disorder, and emotion, which the appearance of danger is apt to excite. By this quality, heroes maintain their tranquillity, and preserve the use of their reason, in the most surprising and dreadful accidents."—*Laroche*.

Intrigue, plot. "The *intrigues* of state, like the game of whist, requires a partner ; and in both, success is the joint effect of chance and of skill ; but the former differs from the latter in one particular—the knaves rule the kings."

Inventory, a catalogue of moveables.

Inventory of the goods of Dr. Swift, lent to the Bishop of Meath.

" An oaken, broken elbow-chair ;
A cawdle-cup, without an ear ;
A batter'd, shatter'd, ash bedstead ;
A box of deal without a lid ;
A pair of tongs, but out of joint ;
A back sword poker without a point ;
A pot that's crack'd across, around,
With an old knotted garter bound ;

An iron lock without a key ;
 A wig, with hanging quite grown gray ;
 A curtain worn to half a stripe ;
 A pair of bellows, without a pipe ;
 A dish which might good meat afford once ;
 An Ovid, and an old Concordance ;
 A bottle bottom, wooden platter,
 One's for meal, and one for water :
 There likewise is a copper skillet,
 Which runs as fast out as you fill it ;
 A candlestick, snuff-dish, and save-all :
 And thus his household goods you have all.
 These to your Lordship as a friend,
 Till you have built, I freely lend :
 They'll serve your Lordship, for a shift ;
 Why not, as well as Dr. Swift ?

In vino veritas, Lat., truth in wine. This adage is in allusion to the simplicity or rather folly of men when inebriated ; it is also applied in respect to the veracity to be used in speaking about the quality of that intoxicating beverage.

Ipse dixit, Lat., he says. *Soi-disant*, Fre.

Ipso jure, Lat., by the law itself.

Ira furoris brevis est, Lat., the madness of anger is short. All the injury of rage may be produced by a momentary passion.

It is better to have a son late than never, Prov. We seldom see tomb stones raised but by the offspring of the deceased.

Irony, a mode of speech in which the meaning is contrary to the words, as when we say *ironically* of a notorious villain, a true honest man indeed !

It is hard for an empty bag to stand upright.

" *It is never too late to learn what is necessary to know ; and it is no shame to learn so long as we are ignorant ; that is to say, as long as we live.*"—Rules of life.

It is an ill wind that blows nobody good. No hay mal que por bien no venga.—*Span. Prov.*

J.

Jacobin, Fre., jacobin. The name of one of the members of a society of blood-suckers, in the time of the revolution of France : a monster in human shape.

Jacta est alea, Lat., the die is cast. I have put every thing to venture. The die is cast !

Jamais marchand n'a dit du mal de sa marchandise, Fre., no merchant ever disparaged his own goods.

Jack of all trades and master of none.

Jack will never make a gentleman.

Jealousy, suspicion in love, mistrust.

The distempers to which the mind of man is subject are as various as those of his body ; and *jealousy* ought to be ranked in the number of the former, for it sets the imagination at work to such a degree, as sometimes to end in rage and desperation without any apparent cause ; so it has with propriety been compared to a ghastly green-eyed monster, that forms the very food it feeds on.

Larochefoucault says, that "*jealousy* is nourished by doubt ; it either becomes madness, or ceases as soon as it arrives to certainty." However experience teaches us, that this is not always the case, in some it is a constitutional distemper, which nothing can eradicate.

Je ne sais-quoi, Fre., I do not know what. Used as something which does not admit of expression. *C'est un je ne sais quoi*, it is one I do not know what.

Jest not with the eye, nor with religion.

Jests, like sweetmeats, have often sour sauce.

Jeu de theatre, Fre., a theatrical trick.

Jeux de mots, pronounced, *jeu de mo*, Fre., a play on words, a pun, a quibble. For an example, see *Pun*.

Jeux d'esprit, pronounced *jeu de spree*, Fre., a play on wit, witticism. For an example, see the following :

The setting up and setting down.

"A chap once told St. Patrick's Dean,
While rising from his seat, 'I mean
To set up for a wit,'
'Ay!' quoth the Dean, 'if that be true,
The very best thing you can do,
Is down again to sit.'

"Too many, like that would be wit,
Set up for what they are not fit,
And always lose their aim;—
Set up for wisdom, wealth, renown,
But end the farce by sinking down
With poverty and shame.

"A middling farmer thinks he can
Set up to be a gentleman,
And then set down content;
But after many a turn and twist,
Is set down on the pauper's list,
A fool not worth a cent!

"When farmers' wives and daughters fair,
Set up with silks and leghorns rare,
To look most wond'rous winning,
They set up upon a slippery stand,
Till indigence, with iron hand,
Upsets their underpinning.

"Some city ladies, too, whose gear,
Has made them to their husbands dear,
Set up to lead the ton;
Though they sit high on fashion's seat
Age, death or poverty, albeit,
Will set them down anon.

"Some fools set up to live by law,
And though they are all over fau',
Soon fail for lack of brains;
But had the boobies only just
Known where they ought to set at first,
They'd sav'd a world of pains.

"A quack sets up the doctor's trade,
But could he use the sexton's spade
No better than his pills,
The man might toil from morn to night,
And find his match, with all his might,
To bury all he kills.

"You may set up for what you choose
As easily as wear old shoes,
If e'er so low at present ;
But when you have set up in vain,
And find you must set down again,
'Tis terribly unpleasant."

Job was not so miserable in his sufferings as happy in his patience.

"*Jokes*, bon mots ; the little adventures which may do very well in one company will seem flat and tedious when related in another. The particular character, the habits, the cant of one company, may give merit to a word, or a gesture, which would have none at all, if divested of those accidental circumstances. Here people very commonly err ; and fond of something that has entertained them in one company, and in certain circumstances, repeat it with emphasis in another, where it is either insipid, or may be offensive, by being ill-timed or misplaced ; nay, they very often do it with this silly preamble, 'I will tell you an excellent thing,' or, 'I will tell you the best thing in the world ;' this raises expectation, which, when absolutely disappointed, makes the relater of this excellent thing look, very deservedly, like a fool."—*Chesterfield*.

Beattie, in his Moral Science, says, "the practice of turning every thing into *joke* or ridicule is a dangerous levity of imagination. Wit and humor, when natural, are very useful and very pleasing. But that studied and habitual jocularity, which I here speak of, and which some people affect, makes one a disagreeable and tiresome companion. It generally arises from vanity ; it renders conversation unprofitable, and too often immoral ; and it gradually perverts the understanding, both of those who practice it and of those who take pleasure in hearing it. Our serious concerns demand our first attention ; wit, humor, and merriment, may be used in the way of relaxation, but are not the business for which we are sent into this world."

Joy, gladness, gaiety. "*Joy* is a pleasing sensation of the mind, on the actual or assured attainment of good, or deliverance from evil.

"*Joy*, when moderate, opens the countenance with smiles, and throws, as it were, a sun-shine of delectation over the whole frame : when it is sudden and violent, it expresses itself by clasping the hands, raising the eyes towards heaven, and

giving such springs to the body as to make it attempt to mount up as if it could fly ! when *joy* is extreme, and goes into transport, rapture and ecstasy, it has a wildness of look and gesture that borders on folly, madness, and sorrow."

Secret joys are like an extinguished candle.

No joy, no annoy, Prov.

Jours de fêtes, Fre., holidays.

Judge, one who presides in a court of judicature ; one able to decide on the merit of any thing. "Four things belong to a *judge*. To hear cautiously, to answer wisely, to consider soberly, and to give judgment without partiality."—*Socrates*.

Judgment, decision, opinion. "Nothing is more unjust than to *judge* of a man by too short an acquaintance, and too slight inspection ; for it often happens that in the loose, and thoughtless, and dissipated, there is a secret radical worth, which may shoot out by proper cultivation ; that the spark of heaven, though dimmed and obstructed, is not yet extinguished, but may, by the breath of counsel and exhortation, be kindled into a flame. To imagine that every one who is not completely good is irrevocably abandoned, is to suppose, that all are capable of the same degree of excellence ; it is, indeed, to exact from all the perfection which none ever can attain, and since the purest virtue is consistent with some vice, and the virtue of the greatest number with almost an equal proportion of contrary qualities, let none too hastily conclude all goodness is lost, though it may for a time be clouded and overwhelmed ; for most minds are the slaves of external circumstances, and conform to any hand that undertakes to mould them, roll down any torrent of custom in which they happen to be caught, or bent to any importunity that bears hard against them."—*Rambler*.

Judicium Dei, Lat., judgment of God. It was a term anciently applied to all extraordinary trials of secret crimes ; as those by arms and single combat, and the ordeals ; or those by fire or red-hot plough shares, by plunging the arm in boiling water, or all the body in cold water, in hopes that God would work a miracle, rather than to suffer truth and innocence to perish."—*Buck's Theological Dictionary*.

Jugement de Midas, Fre., a Midas' judgment. A false judgment.

Jus civile, Lat., a civil law.

Jus gentium, Lat., the law of nations.

Justicia est constans et perpetua voluntas jus suum cuique tribuendi, Lat., Justinian code. Justice is that constant and perpetual will to grant every one what belongs to him.

"In this extended sense of the word, *justice* comprehends the practice of every virtue, which reason prescribes or society should expect. Our duty to our Maker, to each other, and to ourselves, are fully answered, if we give them what we owe them. Thus justice, properly speaking, is the only virtue, and all the rest have their origin in it."—*Beauties of Goldsmith*.

"Fidelity and truth are the foundation of *justice*. As, to be perfectly just, is an attribute of the divine nature; to be so to the utmost of our ability, is the glory of man."



K.

Keep yourself from the anger of a great man, from the tumult of the mob, from a man of ill fame, from a widow that has been thrice married, from a wind that comes in at a hole, and from a reconciled enemy.—Spanish.

Keep your purse and your mouth close.

Keep no more cats than will catch mice.

Keep out of brawls, and you will neither be a principal nor a witness.—Spanish.

King, a monarch. "It is said that *kings* have no excuse before God for ignorance in mal-administration."

Kings are created to protect people, not the people to serve kings.—A Persian adage.

Knave, a scoundrel. "*Knaves* imagine nothing can be done without *knavery*. *Knavery* may serve a turn, but honesty is best in the end. Honesty is certainly the best policy, though there may be sometimes an apparent advantage in taking a shorter cut; we always find in the long run, that fair and upright dealings are the nearest and surest way to preferment and happiness, and that detected *knavery* is undoubtedly

the greatest of all foolery, since it shuts up all the avenues to all satisfaction on this earth."

Knowledge, certain perception, skill, acquaintance, cognizance, information. "*Knowledge* may give weight, but accomplishments only give lustre, and many more people see than weigh."—*Chesterfield*.

Knowledge is silver among the poor, gold among the nobles, and jewels among the princes.—Italian.

Knowledge directs practice, yet practice increases knowledge.

Knowledge without practice makes but half an artist.

Knowledge without education, is but armed injustice.

Horace.

"The volume of nature is the book of *knowledge* ; and he becomes most wise who makes the most judicious selection."

Citizen of the World.

"When we rise in *knowledge*, as the prospect widens, the object of our regard becomes more obscure ; and the untutored peasant, whose views are only directed to the narrow sphere around him, beholds nature with a finer relish, and tastes her blessings with a keener appetite, than the philosopher, whose mind attempts to grasp at universal system."—*Ibidem*.

No tyrant can take from you your knowledge.

Mr. Locke was asked, how he had contrived to accumulate a mine of *knowledge* so rich, and yet so extensive and so deep. He replied, that "he attributed what little he knew to his not having been ashamed to ask for information, and to the rule he laid down of conversing with all descriptions of men on those topics chiefly that formed their own professions or pursuits."

Knowledge is one of the means of pleasure, and is confessed by the natural desire which every mind feels of increasing in ideas.

"Ignorance is a mere privation, by which nothing can be produced ; it is a vanity in which the soul sits motionless and torpid by want of attraction ; and, without knowing why, we always rejoice when we learn, and grieve when we forget. I am therefore inclined to conclude, that if nothing counteracts the natural consequences of learning, we grow more happy as our minds take a wider range, and that *knowledge* should be compared to a treasure of which study is the key."

Result from the acquisition of knowledge.

"The result from the acquisition of *knowledge* is chiefly this, that by multiplying the mental resources, it has a tendency to exalt the character, and in some measure, to correct and subdue the taste for gross sensuality. It enables the possessor to beguile his leisure moments (and every man has such) in an innocent at least, if not in a useful manner. The poor man who can read, and possesses a taste for reading, can find entertainment at home, without being tempted to repair to public-houses for that purpose. His mind can find him employment when his body is at rest ; he does not lie prostrate and afloat on the current of incidents, liable to be carried whithersoever the impulse of appetite may direct. There is in the mind of such a man an intellectual spring urging him to the pursuit of mutual good ; and if the minds of his family also are cultivated, conversation becomes the more interesting, and the sphere of domestic happiness enlarged. The calm satisfaction which books afford, puts him into a disposition to relish more exquisitely, the tranquil delight inseparable from the indulgence of conjugal and parental affection ; and as he will be more respectable in the eyes of his family than he who can teach nothing, he will be naturally induced to cultivate whatever may preserve, and shun whatever would impair that respect. He who is inured to reflection will carry his views beyond the present hour ; he will extend his prospect a little into futurity, and be disposed to make some provision for his approaching wants ; whence will result an increased motive to industry, together with a care to husband his earnings and to avoid unnecessary expense."

Knowledge of the World. Chesterfield says, that "we should endeavor to hoard up, while we are young, a great stock of *knowledge* ; for though during that time of dissipation, we may not have occasion to spend much of it, yet a time will come, when we shall want it to maintain us.

"The *knowledge* of the world is only to be acquired in the world, and not in the closet. Books alone will never teach you ; but they will suggest many things to your observation, which might otherwise escape you ; and your own observations upon mankind, when compared with those which you will find in books, will help you to fix the true point.

"To know mankind well," continues he, "requires as much

attention and application as to know books, and it may be, more sagacity and discernment. I am at this time acquainted with many elderly people, who have all passed their whole lives in the great world, but with such levity and inattention, that they know no more of it now than they did at fifteen. Do not flatter yourself, therefore, with the thoughts that we can acquire this *knowledge* in frivolous chit-chat of idle companies; no, you must go deeper than that. You must look into people, as well as them. Search, therefore, with the greatest care, into the characters of all those whom you converse with; endeavor to discover their predominant passions, their prevailing weaknesses, their vanities, their follies, and their humors; with all the right and wrong, wise and silly springs of human actions, which make such inconsistent and whimsical beings of us rational creatures."

This important *knowledge* consists in the following points which for the sake of brevity we have condensed as follows:

1. Not to show contempt for any body.
2. Not to take any pains in causing a man to feel the mortification of his inferiority.
3. Not to expose other people's weaknesses or infirmities.
4. To keep yourself the master of your passions and temper, and never to speak while you feel in a passion.
5. To study yourself, to know your proper value, which is to be founded on *self-knowledge*.
6. Never seem to resent an affront. To conduct yourself with civility, and unless what is said be a hint against your honor or probity, to join in the laughter; at least, smile when you cannot strike; and whoever cannot conceal or dissemble a just cause of resentment, or master his humor, must leave the world, or retire to a hermitage in an unfrequented desert.
7. Never trust your interest to any man under any consideration, but on your own trial of his probity, honor, and other qualifications, which constitute a man of virtue.
8. To study the weak side of all with attention, and when known, to bring incense to their altar, whose fumes they will not be capable of withstanding, if you want to obtain any favor from them.
9. To mistrust a man who uses strong oaths or protestations.
10. Not to make confidants of your associates in pleasure.

11. To pretend ignorance about scandal, and never to join in spreading it, for fear of the consequences.

12. To conform yourself to the civility, or local good-breeding of the place or country you find yourself in.

13. Never to think of carrying your point by abruptness and roughness of manner, as becoming an independent spirit; it is a gross mistake; you will find nine times in ten, that the heart and passion are conquered only by engaging and insinuating manners.

14. And lastly not to neglect old acquaintances or friends for new ones, which occasion enmity, and which is to be guarded against above all things.



L.

Labor ipse voluptas, Lat., labor is itself a pleasure.

Labor omnia florent, Lat., all things flourish by labor.

Labor improbus omnia vincit, Lat., constant labor will conquer all difficulties.

Labor, pains, toil, work. "Extremes of all kinds of *labor* are hurtful. Our minds and bodies thrive best by moderate exercise, hardship and opposition, when such as may be overcome, rouse the soul, and improve all the human powers, by stimulating them; but, when excessive, renders them stupid or desperate."

Love labor. *If you do not want it for food, you may for physic.*

"The idle man is more perplexed to know what to do than the industrious in doing what he ought. There are few who know how to be idle and innocent. By doing nothing, we learn to do ill."

Labor drives away three of our most inveterate enemies, viz. ennui, vice, and poverty.

"La confiance fournit plus à la conversation que l'esprit." Laroche-foucault. Confidence in conversation has a greater share than wit.

La convoitise rompt le sac, Fre. Prov., grasp all, lose all.

L'adresse surmonte la force, Fre. Prov., policy goes beyond strength.

La langue des femmes est leur épée et elles ne la laissent point rouiller, Fre., women's tongues is their swords, which seldom suffers from rust.

La mort et le soleil ne devoient point être regardés fixement, Fre., death and the sun are not to be looked at steadily.

La moquerie est souvent une indigence d'esprit, Fre. Prov., jesting is often the proof of the indigence of parts.

La vérité n'est pas toujours bonne à dire, Fre. Prov., truth is not always in season.

Laughter, convulsion, merriment. "Frequent and loud laughter is the characteristic of folly and ill manners; it is the manner in which the mob expresses their silly joy at silly things, and they call it being merry. In my mind, there is nothing so illiberal and so ill bred, as audible laughter. True wit or sense never makes any body laugh, they are above it; they please the mind, and give a cheerfulness to the countenance."—*Chesterfield*.

"Man is the only being endowed with the power of *laughter*, and perhaps he is the only one who deserves to be *laughed at*." Youth ought to mind the latin aphorism, *Per risum multum debes cognoscere stultum*, the fool is known by his laughter.

Law, a rule of action, a decree, a statute. Law governs man, and reason the law.

Of all human institutions, *law* is of primary importance, for it is certain that without *law*, men would invade, pillage the property, and murder one another. Not but that, in all countries, there have been some persons inclined of their own free will to do aright; but their number and strength have never been sufficient to stem the torrent of violence, without aids from the arm of civil government.

Law-suit, a process in law often attempted through folly or weakness, and always ended in repentance, if not by the two parties, certainly by one; also it is said with propriety, that a bad accommodation is better than a good *law-suit*. The Spaniards remark, that the Jews ruin themselves at their pass-over, the Moors at their marriages, and the Christians in their *law-suits*.

Laws are like cobwebs, which may catch small flies, but let wasps and hornets get through.—Swift.

Law and equity are two things which God hath joined, but which man hath put asunder.

Lazaroni, Ital., the low people of Italy.

“*Learn* the character of the company before you talk much,” says Chesterfield; “inform yourself of the characters and situation of the company, before you give way to what your imagination may prompt you to say.

“There are in all companies, more wrong heads than right ones, and many more who deserve than who like censure. Should you therefore expatiate in the praise of some virtue, which some in company notoriously want; or declaim against any vice, which others are notoriously infected with;—your reflection, however general and unapplied, will, by being applicable, be thought personal, and levelled at those people. This consideration points out to you sufficiently not to be suspicious or captious yourself; nor to suppose, that things because they may, are therefore meant at you.”

“*Learn* some useful art, so that you may be independent of the caprice of fortune.”—*Cato*.

Learning, literature, knowledge. “*Learning* is wealth to the poor, an honor to the rich, and a support and comfort to old age.”

Alexander the great valued learning so high, that he was more indebted to Aristotle for giving him knowledge, than to his father Philip for his life.

“*Learning*, if rightly applied, makes a young man thinking, attentive, and industrious, confident and wary; an old man cheerful and reserved. It is an ornament to prosperity, a refuge in adversity, an entertainment at all times: it cheers in solitude, and moderates in the exercise of justice.”

Le chemin du ciel est rempli d'épines, Fre. Prov., none goes to heaven on a feather bed.

Lege totum, si vis scire totum, Lat., read the whole if you want to know all.

Le sage entend à demi mot, Fre., a word to the wise.

“*Les hommes sont la cause que les femmes ne s'aiment point*,” Fre.—Labruyere.

If women disagree between themselves, men are the cause of it.

"Les hommes foibles sont incapables de sincérité."

Larochefoucault.

Weak men are incapable of sincerity.

"Letter-writing"—it is of the utmost importance to write *letters* well, as this is a talent which daily occurs, as well in business as in pleasures, and inaccuracies, in orthography, or in style, are never pardoned—but in ladies, nor is it hardly pardonable in them. The epistles of Cicero are the most perfect models of good *writing*. *Letters* should be easy and natural, and convey to the persons to whom we send them, just what we would say to those persons, if they were present with us.

The best models of *letter-writing*, are Cicero, Cardinal D'Ossat, Madame Sevigné, and Comte Bussi Rabutin; Cicero's epistles to Atticus and to his familiar friends, are the best examples in the friendly and familiar style. The simplicity and clearness of the *letters* of Cardinal D'Ossat, show how letters of business ought to be written. For gay and amusing letters, there are none that equal Comte Bussi's and Madame Sevigné's they are so natural, that they seem to be the *extempore* conversation of two people of wit rather than letters.

"Neatness in folding up, sealing, and directing *letters*, is by no means to be neglected. There is something in the exterior, even of a letter, that may please or displease and consequently deserves some attention."—*Chesterfield*.

In regard to *letter writing*, Beattie on Moral Science says, "If you have many things to write, set down the several heads on separate paper, before you begin your letter, which will make it both complete and methodical; a single word may be a sufficient point for each head. Every rule of good manners must be carefully observed; and therefore one should make one's self acquainted with the customary forms of address that are used to persons of different ranks and conditions. It is a very good rule to answer every letter that requires an answer as soon as you have read it, or as soon as after you can. Many people perplex themselves exceedingly, by delaying to answer their letters. In matters of business, delay is generally dangerous."

"Letters on public business, should be written with a mind more intent on things than words, and above the affectation of unseasonable elegance. The business of a statesman can be little forwarded by flowers of rhetoric."

Lettre, Fre., letter. *Lettre de cachet*; a written order, which proceeded from the king of France to take the body; one of the odious remnants of the feudal system; it was abolished in the revolution of that country.

Levari facias, Lat., (Law,) cause a levy to be made; a writ of distress.

Le vin fait dire la vérité, Fre. Prov., what soberness conceals, drunkenness reveals.

"*Le vrai honête homme est celui qui ne se donne nullement de l'importance sur aucun point.*"—Laroche foucault.

The truly honest man, is he who values not himself on any thing.

Lex loci, Lat., the law of the place.

Lex inscripta, Lat., the written law.

Lex terræ, Lat., the laws of the land.

Lex talionis, lat., the laws of retaliation. It was in great observance among the Gothic nations, and so strict, that an incendiary was burnt alive.

L'habit ne fait pas le moine, Fre. Prov., a tattered cloak may cover a good drinker. Men are not to be judged by outward appearances.

L'homme propose et Dieu dispose, Fre. Prov., man proposes and God disposes.

Liar, one who tells falsehoods.

Show me a liar, and I will show you a thief.

A liar is a bravado towards God, and a coward towards men.

A liar should have a good memory.

Liberalité, Fre., liberality, munificence, generosity, kindness.

Ce qu'on nomme libéralité, n'est souvent que la vanité de donner."—Laroche foucault.

What is called *liberality* is often but the vanity of giving.

"*Liberality distinguishes itself in the manner of giving; the liberal man doubles the merit of a present by the goodwill, with which he makes it; the covetous wretch spoils it by the regret of parting with it.*"—Marchioness d'Alembert.

Libertas est potestas faciendi id quod jure licet, Lat.

Cicero.

Liberty consists in doing what the law permits.

Libertine, licentious.

A libertine life is not a life of liberty

"Every man has a natural right to *liberty*; and whoever endeavors to ravish it from him, deserves death more than a robber who attacks us for our money on the high road."

Chesterfield

Montesquieu says, "*liberty* is in its highest degree of perfection, when criminal laws derive each punishment from the particular nature of the crime. There are then no arbitrary decisions; the punishment does not flow from the capriciousness of the legislator, but from the very nature of the thing; and man uses no violence to man.

"As the enjoyment of *liberty*, and even its support and preservation, consists in every man's being allowed to speak his thoughts and lay open his sentiments, a citizen in this state will say or write whatever the law does not expressly forbid to be said or written."

Lie, a falsehood, a fiction. It has been depicted by Dryden in the following couplet.

"On eagles' wings immortal scandals fly,
While virtuous actions are but born to die."

A *lie* is a desperate cowardice—it is to fear man and brave God.

"Nothing appears so low and mean as *lying* and dissimulation; and it is observed that only weak animals endeavor to supply by craft the defects of strength. Virtue scorns a *lie* for its cover, and truth needs no orator.

"Sincerity of heart and integrity of life, are the great and indispensable ornaments of human life.

Lying is a vice so infamous, that even the greatest liars cannot bear it in others."

Life, spirits, animated existence. "He that embarks in the voyage of life, will always wish to advance rather by the impulse of the wind, than the strokes of the oar, and to gain advantage by the exertions of others rather than by those of his own."—*Johnson*.

"*Life*," says a philosopher, "is a voyage, in the progress of which we are perpetually changing our scenes; we first leave childhood behind us, then youth, then years of ripened manhood, then the better and more pleasant part of old age."

Another philosopher expresses himself on the same subject thus: "The life of man is a journey; a journey that must be travelled, however bad the roads or the accommodations. If, in the beginning, it is found dangerous, narrow, and difficult, it must either grow better in the end, or we shall by custom bear its inequalities."

Literatim, Lat., word by word.

Literature, learning. In this happy country, where the press is not trammelled by the government, men are induced to write either through avarice or for fame; and we become more wise and happy, because these writers serve as instructors. But when restrictions exist both on the press and instruction, the people must remain in ignorance, superstition, and hopeless slavery.

Little and often, fills the purse.

L'occasion perdue ne se retrouve pas toujours, Fre. Prov., an opportunity lost is not soon regained.

L'œil du maître engraisse le cheval, Fre. Prov. the master's eye, makes the horse fat.

Loisiveté est la racine de tous les maux, Fre. Prov., idleness is the root of all evil.

Locum tenere, Lat., keeping the place. A substitute.

"*Logic* is the second division of the practical part of the philosophy of the mind; and teaches the method of improving our intellectual faculties, in remembering and communicating truth, and judging according to evidence. The two other parts are rhetoric, or the art of communicating our thoughts to others by words and writings."—*Beattie on Moral Science*.

Longevity, length of life, duration of a long life. "It ought to be highly valued by men of piety and parts, as it will enable them to be much more useful to mankind, and especially to their own country. As to others, it is of no greater matter, since they are a disgrace to mankind, and their death is rather a service."—*Carnoro*.

Lottery tickets—he who buys one ticket, loses less than he who buys two.

Love, passion between the sexes, kindness, affection.

"*Love* is a sweet tyranny, because a lover endureth his torment willingly."—*Nyphas*.

No disguise can long conceal love where it is, nor can it be feigned where it is not.

In a thousand pounds of law, there is not an ounce of love. It is impossible to love a second time, when we have ceased to love.—Larochevoucault.

Love teaches music, though a man is unskilful.

There are people who had never been in love, had they never heard talk of it.—Larochevoucault.

“Love is the most elevated of all the generous passions; and of all others, the most incident to virtuous and liberal minds.”

Larochevoucault says, “that it has been the misfortune of many to love too long.”

“Novelty to love is like the bloom to fruit; it gives a lustre which is easily effaced, but never returns.”—*Ibidem*.

One might be as well out of the world, as to love nobody in it.

We always love those who admire us, but we do not always love those whom we admire.—Larochevoucault.

True love is like a ring—it has no end.

True love is never idle, but worketh to serve him whom he loveth.—St. Augustine.

A Philosopher being asked what was the first thing to win the love of a woman, answered “opportunity.”

There is a species of love, which excess prevent jealousy.

Larochevoucault.

Rare as true love is, it is less so than true friendship.

Ibidem.

A sweet and innocent complaisance is the cement of love.

Love is the fever of the soul; passion is the delirium of that fever.

In love, those who are cured the earliest, are the best cured.

Larochevoucault.

The approach of love must be resisted at the first assault, lest it undermines at the second.—Pythagoras.

“Whether love be natural or no, it contributes to the happiness of every society into which it is introduced; all our pleasures are short, and can only charm at intervals; love is a method of protracting our greatest pleasure; and surely that gambler, who plays the greatest stake to the best advantage, will, at the end of life, rise victorious. This was the opinion of Varinius, who affirmed that every hour was lost which was not spent in love. His accusers were unable to comprehend his meaning;

and the poor advocate for *love* was burned in flames, alas ! no way metaphorical. But whatever advantages the individual may reap from his passion, society will certainly be refined, and improved by its introduction : all laws calculated to discourage it, tend to imbrute the species and weaken the state. Though it cannot plant morals in the human breast, it cultivates them when there ; pity, generosity, and honor, receive higher polish from its assistance ; and a single amour is sufficient entirely to brush off the clown."—*Citizen of the World*.

"Life without love !—oh, it would be
A world without a Sun—
Cold as the snow capped mountain—dark
As myriad nights, in one.
A barren scene, without one spot
Of green, amidst the waste,
Without one blossom of delight,
Of feeling or of taste."

Love of country, or patriotism. "There is something so seducing in that spot in which we have received existence, that nothing but it, can please ; whatever vicissitudes we experience in life, however we toil, or wheresoever we wander, our fallacious wishes, still point to home for our tranquillity ; we long to die in that spot, which gave us birth, and in that pleasing expectation, opiate every calamity."

Citizen of the World.

"Breathes there the man, with soul so dead,
Who never to himself hath said,
This is my own, my native land !
Whose heart has ne'er within him burned,
As home his footsteps he has turned,
From wandering on a foreign strand."

Walter Scott.

Love of God. He that *loves God*, will never infringe his divine laws ; he will fulfil, besides, all the other duties with delight. He will of course watch and avoid whatever may offend him ; and while the several outward powers are thus engaged, all the inward affections of nature will be employed in corresponding exercises. Supreme love will govern all the active trains of human passions, and lead them captive to cheerful obedience."

Love of life. "Whence this increased *love of life*, which

grows upon us with our years ? whence comes it, that we thus make greater efforts to preserve our existence, at a period when it becomes scarce worth the keeping ? is it that nature, attentive to the preservation of mankind, increases our wishes to live, while she lessens our enjoyments ; and, as she robs the senses of every pleasure, equips imagination in the spoil ? life would be insupportable to an old man, who, loaded with infirmities, feared death no more than in the vigor of manhood ; the numberless calamities of decaying nature, and the consciousness of surviving every pleasure, would at once induce him, with his own hand, to terminate the scene of misery ; but happily the contempt of death forsakes him at a time when it could only be prejudicial ; and life acquires an imaginary value, in proportion as its real value is no more."

Citizen of the World.

Love of the Republic. "A love of the republic in a democracy, is a love of democracy ; a love of democracy is a love of equality.

"A love of democracy is likewise that of great frugality. As every individual ought to have here the same happiness and the same advantages, they ought consequently to taste the same pleasures, and to form the same hopes ; which cannot be expected but from a general frugality. The love of equality in a democracy, limits ambition to the sole desire, the sole happiness of doing greater services to our country than the rest of our fellow-citizens ; they cannot all render her equal services, but they ought all to serve her with equal alacrity. At our coming into the world, we contract an immense debt to our country, which we can never discharge."—*Montesquieu.*

Love of our neighbors. A virtue denominated charity : one of the precepts of the gospel.

Lover, one who is in love. A lover's soul lives in the heart of his mistress.

Louis d'or, Fre., a French guinea.

Ludere cum sacris cave, Lat., avoid playing with the rites of religion.

Lupus pilum mutat non mente &c., Lat. Prov., the wolf changes his coat, not his disposition. What is bred in the bone, will never be out of the flesh.

Lusus naturæ, Lat., a sport of nature.

Luxury, voluptuousness, delicious fare, exuberance. "*Lux-*

ury is the child of society alone ; the luxurious stands in need of thousands of different artists to furnish out his happiness ; it is more likely therefore that he should be a good citizen, who is connected by motives of self-interest to so many, than the abstemious man, who is united to none."—*Citizen of the World*.

Lying, uttering a falsehood. "Nothing is more criminal," says Chesterfield, "mean, or ridiculous, than *lying*. It is the production either of malice or cowardice or vanity, but generally misses of its aim in every one of these views ; for *lies* are always detected sooner or later. If we advance a malicious *lie*, in order to affect any man's fortune or character, we may, indeed, injure him for some time, but we shall be the greatest sufferers in the end ; for as soon as we are detected, we are blasted for the infamous attempt : and whatever is said afterwards to the disadvantage of that person, however true, passes for calumny. To *lie*, or to equivocate, which is the same thing, to excuse ourselves for what we have said or done, and to avoid the danger of the shame that we apprehend from it, we discover our fear or falsehood ; and only increase, instead of avoiding the danger and shame ; we show ourselves to be the lowest and meanest of mankind, and are sure to be always treated as such."



M.

Magistrate, a man vested with authority. "In the same manner as the people are subservient to the *magistrate*, *magistrates* are subservient to the laws ; then the law is a mute *magistrate*, and a *magistrate* the interpreter."

Magna Charta, Lat., the great charter. The great grant obtained by the English people from the king towards their liberties, A. D. 1215. The first step taken towards the liberty of the world.

"**Magnanimity** is the good sense of pride, and the noblest way of acquiring applause. *Magnanimity* and courage are inseparable."

Manœuvre, Fre., M. T., a motion, a movement given to an army, fleet, &c., according to the art of war.

Man, a human being.

"*Man* is the lord of all the sublunary creation ; the howling savage, the winding serpent, with all the untamable and rebellious offsprings of nature, are destroyed in the contest, or driven to a distance from his habitation. The extensive and tempestuous ocean, instead of limiting or dividing his power, only serves to assist his industry and enlarge the sphere of his enjoyments. Its billows and its monsters, instead of presenting a scene of terror, only call up the courage of this intrepid being ; and the greatest danger that *man* now fears on the deep is from his fellow creatures.

"Indeed, when I consider the human race as nature has formed them, there is but very little of the habitable globe that seems made for them. But when I consider them as accumulating the experience of ages, in commanding the earth, there is nothing so great and so terrible—what a poor contemptible being is the naked savage, standing on the beach of the ocean and trembling at its tumults ! How little capable is he of converting his terrors into benefits, or of saying, behold an element made wholly for my enjoyment ! He considers it as an angry Deity, and pays it the homage of submission. But it is very different when he has exercised his mental powers ; when he has learned to find his own superiority, and to make it subservient to his commands. It is then that his dignity begins to appear, and that the true Deity is justly praised for having been mindful of man, for having given him the earth for his habitation, and the sea for an inheritance."—*Hist. of the Earth*.

"A *man* has no more right to say an uncivil thing, than to act one ; no more right to say a rude thing to another, than to knock him down."—*Johnson*.

"The most effectual means to judge the character of a *man* is by his past life."

"Never praise a *man* for being like a woman, nor a woman for resembling a *man*."

"To know a *man*, borrow the ear of a blind *man* and the eye of the deaf."—*Lavater*.

"Every *man* is obliged, by the Supreme Master of the universe, to improve all the opportunities of good which are afforded him, and to keep in continual activity such abilities as are

bestowed upon him. But he has no reason to repine, though his abilities are small, and his opportunities few. He that has improved the virtue or advanced the happiness of one fellow creature, he that has ascertained a single moral proposition, or added one useful experiment to natural knowledge, may be contented with his own performance; and with respect to mortals like himself, may demand, like Augustus, to be dismissed at his departure with applause."—*Idler*.

Manhood, virility. "Virtuous youth gradually brings forward accomplished and flourishing manhood. But when nature is turned out of its regular course, disorder takes place in the moral as in the vegetable world. If the spring put forth no blossoms, in summer there will be no beauty, and in autumn no fruit. So, if youth be trifled away without improvement, *manhood* will be contemptible, and old age attended with misery."

Man of pleasure. "None has more frequent conversations with disagreeable self than the *man of pleasure*; his enthusiasms are but few and transient; his appetite, like angry creditors continually making fruitless demands above what he is able to pay; and the greater his former pleasures, the more strong his regret, the more impatient his expectation. A life of pleasure, is therefore, the most unpleasant life."—*Goldsmith*.

Manner, fashion, mien. "A certain dignity of *manners*," says Chesterfield, "is absolutely necessary to make even the most valuable character either respected or respectable in the world."

"Softness of *manners* does not exclude firmness of character; thus the flexible cable resists the fury of the waves, and preserves from shipwreck."

"*Good-manners* is the art of making those people easy with whom we converse; whoever makes the fewest persons uneasy, is the best bred man in company."

Manus, Lat., the hand. Anciently the hand was raised to make an oath among the Romans, the same custom prevails yet with many nations.

Many kiss the hand which they wish to cut off.

Many soldiers are brave at table, who are cowards in the field.—Ital.

Many talk of Robinhood, who never shot in his bow, Prov. This epigram is levelled at the fanfarons, i. e. boasters of great

deeds, ignorant pretenders, braggadocios, quacks, empirics, fortune tellers, travelling soldiers, poets, and painters. The first assail you with their impertinent nonsenses, the last by putting nature at defiance by their pens or pencils."

Marriage, wedlock, matrimony. Beattie, in his *Moral Science*, says, "that *marriage* is a strict and intimate union for life, founded on mutual esteem, of one man and one woman, in one family, for the purpose of having children, educating them, and promoting the happiness of one another. This union being the foundation of regular society, all persons are bound in conscience to pay great regard to it; to account its laws sacred; and to do nothing to lessen it in the opinion of the public, or of individuals; remembering that it has been in the world from the beginning, and is of divine institution. But all persons are not obliged to enter into this state. Want of prudence and inclination, untowardly dispositions, immature age, and the indispensable duties annexed to certain employments that one may be engaged in, may make it in particular cases improper; these are called natural impediments. Others there are of a moral kind, which render it unlawful."

Addison says—"love ought to have shot its roots deep, and to be well grown, before we enter that state. There is nothing which more nearly concerns the peace of mankind; it is his choice in this respect, on which happiness or misery depends. Though Solomon's description of a wife, and good woman; may be thought too mean and mechanical for this refined age, yet certain it is, that the business of a family is the most profitable and honorable study in which they can employ themselves."

"The best dowry to advance the *marriage* of a young lady, is, when she has in her countenance, mildness; in her speech—wisdom; in her behavior—modesty; and in her life—virtue."

Better is a portion in a wife, than with a wife.

"An inviolable fidelity, good humor, and complacency of temper, joined to a proper education in a wife, out-live all the charms of a fine face, and make the decays of it invisible." For illustration, see *domestic happiness*, and *felicity connubial*.

Marriage with peace is a worldly paradise, with strife a purgatory, Prov.

In order to show how this maxim agrees with long experience on that important subject. I will beg to be permitted

to extract an old trite English proverb, to exhibit both the unhappy picture of a made up match, and how great has been the improvement of the English language in point of refinement, since the period at which the proverb was composed. "When a new couple are newly married, the first month is all happy moon, or smick-smack; the second, thither and thither; the third is twick-twack; and the fourth, the devil take them that brought thee and me together."

Married Life. "A great proportion of the wretchedness which so often embitters *married life*, I am persuaded, has originated in the performance of trifles. Connubial happiness is a thing of too fine a texture to be roughly handled—it is a delicate flower which indifference will chill and suspicion blast. It is a sensitive plant which will not even bear the touch of unkindness. It must be watered with the flowers of tender affection, expanded with the glow of attention, and guarded by the impregnable barrier of unshaken confidence. Thus matured, it will bloom with fragrance in every season of life, and relieve even the loneliest of the declining years."

Mrs. Sproat's Family Lectures.

Masters with regard to their Apprentices. Rev. James, says, "justice demands, in cases of apprentices, that they should be well taught the business which they come to you to learn; especially where, as in many cases, a high premium is paid for that very purpose. No man can honestly retain such property, or indeed, such apprentice with whom it is given, if he do not ever take pains to instruct him. If there be any secret in the trade, it must be thrown open to him, for he comes to you for that very purpose. Nor is it enough that you do not hide from him the intricate parts of the business, but you should take pains to instruct him in them. I think that this circumstance is too much forgotten by masters, not excepting those that make a profession of religion. Apprentices, I know, are taken with a primary view to the master's interest: but in turn for the help which a servant affords towards the accomplishment of this object, a master covenants to instruct him in the trade; and the man who employs an apprentice in any thing else than that which he came to learn, and suffers him through his neglect, to remain ignorant of the trade, is guilty of a double act of robbery; he robs the parent of the youth of his property, and at the same time, robs

the youth himself of all his future means and opportunity of success."

Masters with regard to Servants. Rev. James, says, "a merciful man will not overload his beast. We have been often shocked to see in our streets, or on the public road, how cruelly some weak, half starved animal, has been used, in being compelled to drag along burthens much beyond their strength: but are there not scenes of equal cruelty, to be witnessed in some houses, where is to be found a poor, young, friendless girl, whose pallid looks and delicate frame indicate to every one, but her hard-hearted mistress, that she is incompetent to the task, which, without cessation, she is mercilessly compelled to sustain? her toil commences, perhaps, at five or six o'clock in the morning, and continues without intermission till eleven at night. Of work, she has too much for the robust and well nourished frame, especially for her weak and ill fed constitution. And even where unkindness is not carried to this extent, I am persuaded that servants are, in many cases, quite overworked; they are so urged by incessant demands for their labor, that from the beginning to the end of the week, they have scarcely a moment to keep their own clothing in proper repair, much less to attend to the concerns of their souls: their employers seem to think, that every moment they sit down, is so much time stolen from them. Are there any professing Christians who act thus! yes, and in so far they are a disgrace to the christian name."

Matrimonial duties. "1. Let every wife be persuaded that there are two ways of governing a family: the first is, by the expression of that will which belongs to force;—the second, by the power of mildness, to which even strength will yield. One is the power of the husband; a wife should never employ any other arms than gentleness. When a woman accustoms herself to say I will, she deserves to lose her empire.

"2. Avoid contradicting your husband.—When we smell at a rose it is to imbibe the sweetness of its odour; we likewise look for every thing that is amiable from woman. Whoever is often contradicted feels insensibly an aversion for the person who contradicts, which gains strength by time, and whatever may be her good qualities, it is not easily destroyed.

"3. Occupy yourself with household affairs; wait till your

husband confides to you those of higher importance ; and do not give your advice till he asks it.

" 4. Never take upon yourself to be a censor of your husband's morals, nor read lectures to him.—Let your preaching be a good example ; and practice virtue yourself to make him in love with it.

" 5. Command his attentions by being always attentive to him ; never exact any thing, and you will attain much ; appear always flattered by the little he does for you, which will excite him to perform more.

" 6. All men are vain ; in some their vanity is insufferable ; never wound this vanity, not even in the most trifling instances. A wife may have more sense than her husband, but she should never seem to know it.

" 7. When a man gives wrong counsel, never make him feel that he has done so, but lead him on by degrees to what is rational, with mildness and gentleness ; when he is convinced, leave him all the merit of having found out what was just and reasonable.

" 8. When a husband is out of temper, behave obligingly to him ; if he is abusive, never retort : and never prevail over him to humble him.

" 9. Choose well your female friends ; have but few, and be careful of following their advice in all matters, particularly if inimical to the foregoing instructions.

" 10. Cherish neatness without luxury, and pleasure without excess ; dress with taste and particularly with modesty ; vary the fashion of your dress especially in regard to colors. It gives a change to the ideas, and recalls pleasing recollections. Such things may appear trifling, but they are of more importance than is imagined.

" 11. Never be curious to inquire into your husband's concerns, but gain his confidence by that which, at all times, you repose in him—always preserve order and economy ; avoid being out of temper, and be careful never to scold. By these means he will find his own house more pleasant than any other.

" 12. Seem always to obtain information from him, especially before company, though you may pass yourself for a simpleton. Never forget that a wife owes all her importance to that of her husband. Leave him entirely master of his ac-

tions, to go or come whenever he thinks fit. A wife ought to make her company so amiable to her husband, that he will not be able to exist without it ; then he will not seek for any pleasure abroad, if she does not partake of it with him." For illustration of the duties of the husband, see the article *husband*.

Mauvaise honte, Fre., false shame. "Children should be guarded against this *mauvaise honte*, which in all its multifarious ramifications, and oftentimes in the name of honor, has done the most frightful mischief. The being ashamed of moral principle or false shame, usually springs from the baneful influence of superior talents and fascinating manners of men in high stations in life when ranged on the side of vice, and has a most powerful tendency to immoralize society, especially the youthful fair sex. A single individual, thus gifted, is capable of imparting pestilence to posterity. If we were to look for the fountain head of the vice and corruption which has unfortunately spread to an alarming degree, we might find it where virtue ought to have resided, at the old courts of Europe, and especially of France, whose soil was so deeply polluted, that it was feared the stain had remained indelible, had not Louis Philip,* the first king of the French, of late entirely removed it, by giving new and impressive examples of the virtuous qualifications which are requisite to fill such a high station ; as well as the true nobility, which he makes to consist not in frivolous titles and gaudy tinsels, but in the benefits derived from unassumed merit founded on virtue. And may it thus descend unblemished as a model to the remotest generations, for the peace and happiness of all the world.

Maxim, rule, principle, axiom. Chesterfield, in his letters to his son, says, "read in the morning some of Laroche foucault's maxims, consider them, examine them well, and compare them with the real characters you meet in the evening, till you come to know mankind by your experience. I know of no thing or man, who can in the mean time bring you so well acquainted with them, as the Duke of Laroche foucault. His little book of

* The following is the character of this illustrious personage, as given by his governess, Madam de Genlis, when under her tuition :—"He has no attachment to money, is very disinterested, despises luxury, and his disposition is very noble ; in short, like his brothers and sister, he has an excellent heart, which, with the aid of reflection, will become the source of every other valuable quality."

maxims, which I would advise you to look into for some moments at least every day of your life, is, I fear, too like and too exact a picture of human nature. I own, it seems to degrade it, but yet my experience does not convince me, that it degrades it unjustly."

Maximum, Lat., the greatest, the highest degree. *Max.*, is the abbreviation of it.

Meanness, low rank, sordidness. "*Meanness* is a medal whose reverse is insolence."

Mechanician, a mechanic, a man professing a mechanical art. *Mechanics* ought to be ranged in the number of our most valuable citizens on account of their usefulness. For not unlike the main spring of our organization, they give motion to all the machinery composing the useful arts, which carry comfort and happiness through every ramification of life; and assuredly, if usefulness is entitled to credit, no class of men better deserve our respect; at the same time we might observe that there is a large field before them for improvement, and it is hoped, they will become acquainted with their true interest, and will wake to the importance of raising their moral and intellectual standard, by following the honorable career of their fellow craftsmen, Franklin, Sherman, and other worthies, who were ever proud of having been mechanics, and have secured to themselves the veneration of the future ages.

Mediocrity, small degree, middle rate, moderation, middle state. "When a man has got such great and exalted soul, as that he can look upon life and death, riches and poverty, with indifference; and closely adhere to probity and truth, in whatever shape they may appear, then it is that virtue is exhibited with so much brightness, as that the world must admire her beauties."

Medium, Lat., middle.

Meeting accidental. "*Accidental meetings*, though they happen every day, seldom excite our surprise, but upon some extraordinary occasion. To what a fortuitous concurrence do we not owe every pleasure and convenience of our lives! How many seeming accidents must unite, before we can be clothed or fed! The peasant must be disposed to labor, the shower must fall, the wind fill the merchant's sail, or numbers must want the usual supply."—*Vicar of Wakefield*.

Meglio a librar dicei rei, che condannar un innocente,
Ital., better ten guilty escape, than one innocent suffer.

Me judice, Lat., I am a judge. In my opinion.

Melancholy, gloominess. It seems to be very ridiculous, for any one to appear pensive and *melancholy* in company. There is a tacit agreement between people of the two sexes, to meet in society both for pleasurable pastime and information; therefore, I think, it would be the interest of every member composing it, to show a serene and cheerful countenance; for, in what light could we see an individual coming in it, to spread disquietness and despondency?

"Say, sever'd from thy parent bough,
Poor wither'd leaf, where fly'st thou now?
Alas! I know not where I fly:
The oak whose branches sought the sky
And once sustain'd my fragile form,
Has fall'n beneath the wintry storm.
Borne by the zephyr's changing breath,
From hill to dale, from wood to heath,
Where chance conducts my careless flight,
And knew no fear in heaven's sight.
I go where every leaf reposes,
The laurels as the fragrant roses."

La Chausée d'Antin.

Meleé, Fre., thick of a fight. It means also a crowd, as, *je me suis trouvé dans la meleé*, I found myself among the crowd.

Melius est non habere titulos quam habere vitiosos, Lat., Law Max., it is better to have no titles than to have bad ones. This maxim should awake attention before launching ourselves into the expenses of law.

Melody, a coalescence of musical sounds; also, a song, ode.

"If yon bright orbs that gem the night,
Be each a blissful dwelling sphere,
Where kindred spirits re-unite
Whom fate hath torn asunder here—
How sweet it were at once to die,
And leave this dreary world afar—
Mixt soul in soul, to cleave the sky,
And soar away from star to star!

"But, oh! how dark! how drear and lone,
Would seem the brightest world of bliss,

If wandering through each radiant one,
 We failed to meet the loved of this !
 If, there no more these ties could twine,
 Which death alone had power to sever,
 Those stars would then in mockery shine
 More hateful—as they shine forever !

“It cannot be ! each hope and fear
 That lights the eye, or clouds the brow,
 Proclaims there a happier sphere
 Than the bleak world which claims us now ;
 There is a voice, by sorrow heard,
 When heaviest weighs life's galling chain,
 That voice is the Almighty's word !
 ‘The pure in heart shall meet again.’”
Mesta.

Melomanie, Fre., the passion for music.

Melomane, Fre., music mad.

Memento, Lat., a hint to waken memory.

Memory, the power of retaining or recollecting things past.

“*Memory*,” says Locke, “is as it were the store of our ideas, and of so great a moment, that where it is wanting, all the rest of our faculties are in a great measure useless.”

Beattie, in his *Moral Science*, says, “what we wish to remember we should attend to so as to understand it perfectly. The memories of children should be continually exercised ; but to oblige them to get by heart what they do not understand perverts their faculties, gives them a dislike to learning, and confirms them in habits of inattention, and inaccurate pronunciation.”

Ménagerie, Fre., a place where ferocious animals are kept alive.

“Men are neither suddenly rich, nor suddenly good.”

Laborius.

“It is dangerous to take liberties with great men, unless we know them thoroughly ; the keeper will hardly put his head into a lion's mouth, upon a short acquaintance.”

Men like to shave on the chin of a fool. This proverb is the translation of *à barbe de fou on apprend à rire*, Fre., an equivalent to the proverb, we like to be merry at the expense of others.

Mean mén admire wealth, great men glory.

"Those illustrious *men*, who, like torches, have consumed themselves, in order to enlighten others, have often lived unrewarded, and died unlamented. But the tongues of aftertimes have done them justice in one sense, but injustice in another. They have honored them with their praise, but they have disgraced them with their pity."

"*Men would live exceedingly quiet, if these two words, mine and thine, were taken away.*"—Anaxagoras.

"*Most men are like plants, they have secret propensities which change discovers.*"—Larochevoucault.

"In republican governments, *men* are all equals; equals they are also in despotic governments: in the former they are everything, in the latter because they are nothing."

Montesquieu.

Mensonge, Fre., a lie.

Le mensonge est le premier de tous les maux, a lie is the worst of evils.

Merchant, a wholesale dealer, one engaged in foreign trade. A merchant's happiness hangs upon the change of winds and waves.

Mercy is tenderness of heart, the exercise of which promotes happiness, and lessens the heavy burdens of this life. Kings, parents, professors, slave-holders, who practice this Christian virtue, will make every one happy under their government; cruelty being the opposite side of mercy, treats every individual with an iron rod, and Mahometan like, takes a satisfaction in tormenting mankind and in making it wretched.

Mérite, Fre., merit, desert, worth. "*Le mérite et la fortune sont rarement unis dans la même personne*," merit and fortune seldom meet in the same person.

Larochevoucault says, "*nous ne devrions pas juger du mérite d'un homme par ses grandes qualités, que lors qu'il sait en faire usage*," we should not judge of a man's merit by his great qualities, but by the use he makes of them.

"*Our merit procures us the esteem of men of sense, and our fortune that of the public.*"—Ibidem.

"*Merit asks great rewards, and great ancestors, virtuous issues.*"—Ibidem

Nature produces merit, virtue carries it to perfection, and fortune gives it the power of acting.

"We judge of the *merit* of men by the usefulness of their ac-

tions and there are many men valued in the world, who have no other *merit* than vices which promote their own interests.

The more true *merit* a man has, the more he does applaud it in others. Real *merit* gains a man the esteem of good men, but it is only fate and chance that gains him that of the multitude, for she is the slave of fame, her eye is dazzled with the pomp of titles and large retinues, and then, no wonder if she bestows her honors on those who least deserve them."

"———merit seldom shows
Itself bedeck'd with tinsel and fine clothes;
But, hermit like, 'tis oft'ner us'd to fly,
And hide its beauties in obscurity."

Mesdames, Fre., the plural of *madame*.

"*Metaphor*, a short similitude, reduced to a single word. *Metaphor* is one of the most agreeable exercises of the imagination. It is a prerogative of the human mind to bring images together, and compare them to the several circumstances of similitude. However, a *metaphor* differs from a simile in form only, not in substance; the comparison being the foundation of both. A hero, for example, resembles a lion, and upon that resemblance, many similes have been founded by many authors; but let us call in the aid of imagination, and figure the hero to be a lion instead of only resembling one; by that variation, the simile is converted into a *metaphor*, which is carried on by describing all the qualities of the lion, as resembling those of the hero.

"Of all the figures of speech, none approaches so near to painting as *metaphor*; its peculiar effect is to add light and strength to description; to make intellectual ideas in some manner visible to the eye, by giving them color, substance, and sensible qualities. However, to produce the effect, a very delicate hand and strict attention is required towards perspicuity; for, if this be neglected, instead of illustrating the subject, the composer will cast around it clouds of impenetrable darkness." For illustration, see *Contentment*, *Human life*, *World*, *Opportunity*, &c.

Metonymy, a rhetorical figure, by which one word is put for another, as, when a cause is put for the effect. Example:—gray hairs should be respected—that is, old age, which produces gray hairs, &c. &c.

Metre, verse regulated by measure and cadence.

"*Mildness governs more than anger.*"—Publius Syrus.

The mild, the peaceable, the friendly man, is the model of God, the source of all good.

Military Men. "In a free government, *military men* are regarded as belonging to a profession which may be useful, but is often dangerous; and men whose offices are burthensome to the nation: civil qualifications are therefore more esteemed than the military."—Montesquieu.

Mimicry, burlesque imitation, buffoonery. According to Chesterfield, "*mimicry* is the favorite amusement of little minds, and the utmost contempt of great ones. We should neither practice, nor applaud them in others."

Mind, intelligent power.

Great minds are easy in prosperity and quiet in adversity.

"*As the grace of man,*" says Cicero, "*is in the mind, so the beauty of the mind is eloquence.*"

Burgh, in his Dictionary of Human Nature, says, "no state can be more destitute than that of a person who, when the delights of sense forsake him, has no more pleasure in the *mind*." It is a common observation, that when the *mind* is not occupied with useful knowledge, it becomes the magazine of trifles and follies

Minimum, Lat., the smallest.

Minus, Lat. less.

Minutie, Fre., trifle.

Mischief, harm, hurt, injury.

None but great men can do great mischief.

Miser, a sordid, covetous wretch, commonly dead to all the noble feeling of humanity, and intent on nothing else but to pile up wealth. To a low education, bestowed by groveling parents, is ascribed that filthy distemper of the mind. History tells us of illustrious villains but there never was an illustrious *miser* in nature.

"They call thee rich—I deem thee poor
Since, if thou dar'st not use thy store,
But sav'st it only for thine heirs,
The treasure is not thine, but their's."

Tantalus, it is said, was ready to perish with thirst, though

up to the chin in water ; change but the name, and every *miser* is the Tantalus in the fable ; for he dreads touching the pile of gold to minister to the support of nature. However, it fortunately happens, that the *miser's* family, having been deprived of the possession of objects which they thought their wealth entitled them to, while he lived, run, after his decease into the opposite extreme, and by pouring into the lap of society the treasure of which it had too long been deprived, the monied aristocracy is reduced, and the balance is restored.

"*Miseria est magna, custodia census,*" Lat.—Juvenal. The watching over great wealth is a torment.

Misery, wretchedness, calamity. "If *misery* be the effect of virtue, it ought to be revered ; of ill fortune, it ought to be pitied ; and if of vice, not to be insulted ; because it is, perhaps, itself a punishment adequate to the crime by which it was produced ; and the humanity of that man deserves no panegyric, who is capable of reproaching a criminal in the hands of the executioner."

Misfortune, calamity.

For one man who sincerely pities our misfortunes, there are a thousand who sincerely hate our success.

Misnomer, an old French word, Law Term, the mistake of a name.

Mittimus, Lat., we send. A writ by which an offender is sent to prison.

Mob, crowd, a tumultuous rout.

Mob has many heads but no brains.

Moderns, those who have lived lately, opposed to ancients. "It is no wonder that the *moderns* exceed the ancients in knowledge, since, standing on their shoulders, they see all they have done."

Moderation, forbearance of extremity, calmness, equanimity. "It was one of the maxims of the Spartans not to press upon a flying army ; and therefore their enemies were always ready to quit the field, because they knew the danger was only in opposing."

Modesty, decency, chastity, purity, diffidence, not arrogance. "*Modesty* is a commendable quality, and generally accompanies true merit ; it engages and captivates the mind of people ; for nothing is more shocking and disgusting than presumption

and impudence. A man is despised who always commends himself, and who is the hero of his own story."—*Chester*.

The following beautiful episode, of which the modest violet is the subject, shows that true merit, like that flower, is always modest and retiring. " ' Who shall have the prize ? ' (there was once to be a meeting of the flowers, and the judge was to award a prize to the one pronounced the most beautiful,) said the rose, stalking forth in all the consciousness of beauty. ' Who shall have the prize ? ' said the other flowers, advancing with conscious pride, and each imagining it would be herself.—' I will take a peep at the beauties,' thought the violet as she lay in her humble bed, not presuming to attend the meeting ; ' I will see them as they pass.' But as she raised her lowly head to peep out of her hiding place, she was observed by the judge, who immediately pronounced her the most beautiful, because the most modest."

Modus operandi, Lat., the mode of acting.

Moins on parle, plus on pense, Fre., the more a man talks the less he thinks.

Moitié de gré, moitié de force, Fre., between consent and denial.

Mollia tempora, Lat., favorable opportunity.

Monarchy, a government vested in a single ruler, called king, monarch, sovereign. It is either elective or hereditary ; this last is accounted the best, particularly when subject to the law, as in England and France.

Money, metal coined for the purpose of commerce ; cash.

He who loses money, loses much ; he who loses a friend, loses more ; but he who loses his spirits, loses all, Span.

Many buy nothing with money but repentance.

Money makes the man perfect, Prov., to be added, *if it does not make a wretch or a fool of him*.

Chesterfield says, " In common life, one much sooner wants small money and silver than gold. Give me a man who has ready cash about him for present expenses ; six pence, shillings, half a crown, and crowns, which circulate easy ; but a man who has only an ingot of gold about him, is much more above common purposes, and his riches are not handy nor convenient. Have as much gold as you please in one pocket, but take care to keep change in the other, for you will much oftener have occasion for a shilling than for a guinea."

The above proposition is wholly allegorical. Chesterfield probably means by it, that a person without having the solid knowledge of a Newton, Descartes, &c., whom he compares to the solid ingot, may have those parts necessary in society, as cheerfulness and good-breeding, which is the change he mentions, and which every one ought always to have about him.

“As to mending the world by banishing *money*, it is an old contrivance of those who did not consider that the quarrels and mischiefs which arise from *money*, as the sign or ticket of riches, must, if *money* were to cease, arise immediately from riches themselves; and could never be at an end, till every man was contented with his own share of the goods of life.”

“The knowledge of using *money*, is an interesting branch of human affairs, and deserves an interesting place in our system of education. For it is far more important to learn to guide our concerns with discretion than to be learned in many unnecessary arts. Nor is any science else so often and so urgently needed, as homely household science—or practical skill in managing those little domestic and practical concerns which every day of life brings along with it.”

Mode, Fre., fashion.

Monody, a poem sung by one person; a funeral ditty.

Monsieur, Fre., sing., [pronounced *mossieu*,] literally, my sir; *messieurs* is the plural of it. *Monsieur* was formerly a title given to the son of the kings of France next to the eldest, which through courtesy has been granted at last to any man, even to the shoe black.

Morality, the doctrine of the duties of life, ethics. “It is said in the maxims of Sully, that good *morals* and good laws ought to form each other. Unhappily for us, we do not become sensible of this invaluable connexion, till we have carried corruption and all abuses to the highest pitch, so that among mankind, the greatest good originates only from the greatest evil. This is one of those luminous truths, which ought to be perpetually in our minds. If the government neglect the *morals* of the people, these will neglect the laws; and evil will daily increase.

“And whilst laws are too subtle, too confined, too numerous, sometimes contradictory, at others founded on false principles, there always will be an inexhaustible source of abuses.”

Morceau, Fre., a morsel, a mouthful. It is used in poetry,

painting, architecture, &c. By a fine *morceau*, is meant, a fine piece of poetry; by a beautiful *morceau*, a handsome painting; and by a chaste *morceau*, an elegant specimen of architecture.

Muses, nine daughters of Jupiter and Mnemosyne, born on mount Pierius, mistresses of all the sciences, presiders over musicians and poets, and governesses of the feasts of the gods; Calliope, Clio, Erato, Euterpe, Melpomene, Polyhymnia, Terpsichore, Thalia, and Urania.

Muses love the morning.

Music, the science of sounds, harmony.

“ Music!—oh! how faint, how weak
Language fades before thy spell!
Why should feeling ever speak,
When thou canst breathe her soul so well.”

Mute, silent, dumb. He is dumb like a fish.



N.

Naïf, Fre., artless, natural.

Naïveté, Fre., ingenuousness, plainness, sincerity.

Name, reputation.

Get a name for early rising, and you may lie a bed all day. This is illustrative of the powers of reputation, and proves to be correct.

Give a dog an ill name, and he will soon be hanged, says the proverb.

Narration, a relation, history. *Narration* is a brief relation of facts, connected with the subject from the beginning to the end. This part of a discourse should be clear and perspicuous, so that it may be understood; and probable and consistent, so that it may carry conviction with it. For an example, see *Account*.

Nascitur poeta, fit orator, Lat., a man must be born a poet, but he can make himself an orator.

Nature, the native state of any thing, constitution, disposi-

tion, course, sort, species, natural affection, or regard. "Nature has given two ears, two eyes, and but one tongue; to the end that we might hear and see twice as much as we speak."

Socrates.

"Nature is unlimited in her operations; she has inexhaustible treasures in reserve; and there is no doubt, but knowledge will be always progressive; and future generations will continue to make discoveries, of which man has not the least idea."

"Natural History is a study which I conceive to be interesting to both sexes. It has of late been cultivated with uncommon attention. Botany has been particularly fashionable. It has found a place in the amusements of the elegant, as well as the learned. Nothing is more calculated to amuse the mind, improve the health and spirits, and to inspire at once cheerfulness and devotion. Natural history is divided into three grand parts, the animal, the mineral, and the vegetable kingdoms, and, under these different articles assumes the names of zoology or history of animals; lithology, or a description of the stones, fossils, &c. and botany, or an account of herbs, plants, and flowers."—*Rev. John Bennet.*

Ne cede malis, Lat., do not give yourself to despair, do not despond.

Necessitas non habet legem, Lat., *Nécessité n'a pas de loi*, Fre., Law Max., necessity has no law. Any man may be justified to pull down another's house to stop the progress of fire.

Nécessité vertu, Fre., a virtue of necessity.

Necessity, compulsion, want, poverty, inevitable consequence.

Necessity is the mother of invention.

Ne cherchez point par la force ce que vous pouvez avoir de gré, Fre., never seek that by foul means which thou canst get by fair.

Nec pluribus impar, Lat., not an equal match for numbers.

Ne cueillez pas le fruit avant qu'il ne soit mur, do not gather fruit before it be ripe.

Ne faites à autrui, ce que vous ne voudriez point qu'on vous fit, Fre., do not do to others what you would not wish to be done to you. This is the epitome of ethics, the pillar of morality.

Négligé, Fre., dishabille. *Il est en négligé*, he is in dishabille.

Negligence, habit of heedlessness. "No man can safely do that by others, which might be done by himself. He that indulges negligence, will quickly become ignorant of his own affairs; and he that trusts without reserve, will at last be deceived."

Rambler.

Negotiation, treaty of business. "A skilful *negotiator* will most carefully distinguish between the little and the great objects of his business, and will be as frank and open in the former, as he will be secret and pertinacious in the latter. This maxim holds equally true in common life."—*Chesterfield*.

Nemo con, Lat., abbreviation for *nemine dissentiente*, nobody disagreeing, opposing.

Nemo allegans suam turpitudinem audiendus est. Lat., Law max., no man alleging his own business, is to be heard.

Nemo beatus est nisi sapiens, Lat., no man is happy except the wise.

Nemo bis punitur pro eodem delicto, Lat., Law max., no man can be punished twice for the same crime.

Ne plus ultra, Lat., nothing more beyond.

Neque semper arcum tendit Apollo, Lat., Apollo had not always his bow stretched. A man cannot always be at business; our faculties require rest.

Ne t'y trompe pas il y a un Dieu vengeur qui voit toutes nos actions, Fre., be not mistaken, there is a supreme being who is a witness of all our actions.

"Never apply for what you see very little probability of obtaining."—*Chesterfield*.

Never sign a writing till you have read it, nor buy wine till you have tasted it.

Never defer till tomorrow that which you can execute to-day. This proverb shows the block on which thousands have stumbled all the days of their lives, but especially those who never engaged in matrimonial bonds, many of whom although possessed of the various qualities requisite for the felicity of that respectable station, by putting off from year to year are at length surprised by death in that single and forlorn state, and leave the world without having discharged a duty which they owed both to God and society.

He that wishes to gather the sweet blossoms of matrimony, must wed in the spring of life, and not wait until the blast of

• winter has chilled the bud of sympathy, or withered the bough that bears it.

• *Niaiserie*, Fre., silliness.

• *Niais*, Fre., a silly man, a simpleton.

• *Nihil debet*, Lat., he owes nothing.

• *Nihil dicit*, Lat., he says nothing.

• *Nisi prius*, Lat., Law term, unless before.

• "*Nobilitas est, atque unica virtus*," Lat.—Juvenal. Virtue alone is true nobility.

"———He whose mind
Is virtuous, is alone of noble kind;
Though poor in fortune, of celestial race;
And he commits a crime who calls him base."
Dryden.

"Iphicrates, the son of a shoemaker, was reproached by the degenerated son of Hermodius for wanting *nobility* in his blood; 'true,' said Iphicrates, 'the *nobility* of my family begins with me, while your's will terminate with your father.'"

"*Nobility* is a river that sets with a constant and undeviating current directly in the great Pacific ocean of time; but, unlike all other rivers, it is more grand at its source, than at its termination."

No lawyer goes to law; this is surely fit to awake our attention.

Nolens volens, Lat., willing or not.

Noli prosequi, Lat., Law term, to be unwilling to proceed.

Noli me tangere, Lat., touch me not. The name of a sensitive plant.

"Three belles in a garden were viewing the plants,
Conducted respectively by their gallants:
'Here, Nancy,' said William, 'is one will reveal
A secret, which many fam'd beauties conceal;
For where modest virtue has flown from her stand,
It shrinks at the touch, and recedes from the hand.'
The young ladies gaz'd as if rather dismay'd
But Nancy at length, said, 'poh! I'm not afraid,'
Her fair hand advanced—the experiment tried,
When, lo! in an instant, the plant droop'd and died!
The poor girl first redden'd; then whiter than snow,
Said softly, 'Lord help me! how did the plant know!'"

No man cries stinking fish, viz. nobody brings his goods into disrepute.

"No man can be both accuser and judge."—Plutarch.

"No man can answer for his courage who has not been in danger."—Larochevoucault.

Nom de guerre, Fre., a name of war, a surname.

No matter what religion a knave or a fool is of.

Non assumpsit, Lat., Law term, he did not assume.

Nonchalance, Fre., carelessness, indifference.

Non constat, Lat., Law term, it does not appear, it is no evidence before the court.

Non est inventus, Lat., Law term, he is not to be found.

Non est perpetuum ver, non est perpetua voluptas, Lat., there is no perpetual spring, there is no unmixed pleasure.

Nonpareil, Fre., nonsuch.

No pain no profit.

No risk no gains.

Nosce te ipsum, Lat., know thyself.

No smoke without fire.

No bitter without some sweet.

Nota bene, Lat., mark well, N. B. is the abbreviation.

Nothing is so hard to honest people as to be denied the liberty of speaking their minds.

Novel, a romance, or a tale of wild adventures ; a lie. *Novels*, according to the most celebrated authors on ethics, are in general the most insignificant and trifling of all the literary performances ; they are the productions of those who write for bread, or the offsprings of vanity ; and the greater part of them, are mean imitations of some successful compositions that have gone before them. When young persons waste their time in reading *novels*, the value of the ill spent hours is not all that is regretted ; it is the bad effect generally produced upon their minds, and in many instances on their morals. In *novels*, plays, romances, for all of them tend to the same end—the amusement of the idle—views of life are represented differently from what it really is ; of course, virtue and vice receive a colouring which does not belong to them, and cannot but vitiate the taste of the reader, without leaving after it a single particle of useful knowledge, and for those reasons they ought to be kept from youth.

Some authors have shown, that there are *novels*, which have

a tendency to debauch the innocent heart, on account of which I will say with a moralist, that genius, when employed in works whose tendency it is to demoralize and to degrade us, should be contemplated with abhorrence, rather than with admiration; such a monument of its power may indeed be stamped with immortality, but like the Colisæum at Rome, we deplore its magnificence, because we detest the purposes for which it was designed."

Beattie, in his *Moral Science*, says, "to contract a habit of reading romances is extremely dangerous. They who do so lose all relish for history, philosophy, and other useful knowledge, acquire a superficial and frivolous way of thinking, and never fail to form false notions of life; which come to be hurtful to young people, when they go out into the world."

Rev. John Bennet says, "a volume would not be sufficient to expose the dangers of *novels*. They lead young people into an enchanted country, and open to their view an imaginary world, full of inviolable friendship, attachment, ecstasies, accomplishments, prodigies, and such visionary joys, as never will be realized in the coarseness of common life. The romantic turn they create, indisposes for every thing that is rational or substantial. They corrupt all principle, fortitude they unnerve, and substitute in its place a sickly sensibility, that cannot relish common blessings or common things; that is continually wounded with its own fancies, and ever 'ready to expire of a rose, in aromatic pain.' Their sentiment is but a fine spun word for indelicate emotions. Their sympathy and friendships are often but a precious, flimsy covering for criminal attachments. Such false, overstrained ideas, have led many a poor girl to ruin. Under the notion of superior refinement, similarity of souls, and involuntary friendship, she has gradually been seduced from the paths of virtue to the commission of the grossest crimes. A fine splendid idea has been used to palliate a dreadful action. Sentiment has triumphed over the vulgar shackles of conscience, and of every social and moral obligation."

Novelty always appears handsome.

Nouvelliste, Fr., a newsmonger, gazetteer.

"*Nous aimons mieux voir ceux à qui nous avons fait du bien, que ceux de qui nous en recevons.*"—Laroche foucault.

We like better to see those on whom we confer benefits, than those from whom we receive them.

Now I have got an ewe and a lamb, every body cries welcome Peter !

Nucleus, Lat., a kernel.

Nulla bona, Lat., Law term, no goods. It is used by the sheriff when he can find no goods to distrain.

"Nullum numen abest si sit prudentia," Lat.—Juvenal. We cannot be remunerated for our troubles except we act with prudence ; invoking another aid would be superfluous.

Nullum simile est idem, Lat., Law term, things which are similar are not the same.

Nul plaisir sans peine, Fre., no joy without annoy.

Numerus, Lat., a number.

Nunc aut numquam, Lat., now or never.

"Numquam dulcior sumnus quam post exortum solem," Lat.—Erasmus. One hour of sleep before midnight is worth two after.



O.

Oath, a solemn appeal to heaven. The laws, use, and end of swearing, is to put an end to all strife, and to maintain both equity and charity among men ; the two bonds and ligaments of society.

Baron Montesquieu, in his book of the Spirit of Laws, page 144, Chapter xiii. says, on the effects of an oath among a virtuous people : " There is no nation," he says " living, that has been longer uncorrupted than the Romans ; no nation where moderation and poverty have been longer respected.

" Such was the influence of an *oath* among those people, that nothing bound them stronger to the laws. They often did more for the observance of an *oath*, than they would have done for the thirst of glory, or for the love of their country.

" When Quintilius Cincinnatus the Consul wanted to raise an army in the city against the Æqui and the Volsci, the tribunes

opposed him. 'Well,' said he, 'let all those who have taken an *oath* to the Consul of the preceding year, march under my banners.' In vain did the tribunes cry out, that this *oath* was no longer binding; and that, when they made it, Quintilius was but a private person. The people were more religious than those who pretended to direct them; they would not listen to the distinctions or equivocations of the tribunes.

"When the same people thought of retiring to the sacred mount, they felt an inward check from the *oath* they had taken to the consuls, that they would follow them to the field. They entered, then, into a design of killing the consuls; but dropped it when they were given to understand that their *oath* would still be binding. It is easy to judge of the notion they entertained of the violation of an *oath*, by the crime they intended to commit.

"After the battle of Cannæ, the people were seized with such a panic, that they wanted to retire to Sicily. But Scipio having prevailed upon them to swear they would not stir from Rome, the fear of violating this *oath* surpassed all other apprehensions. Rome was a ship held by two anchors, religion and morality, in the midst of a furious tempest."

Obligation, the binding power of duty or contract. "Were men taught to despise the receiving *obligations* with the same force of reasoning and declamation, that they are instructed to confer them, we might then see every person in society filling up the requisite duties of his station with careful industry, neither relaxed by hope, nor sullen from disappointment."

Citizen of the World.

Obligation of Parents. "It is an interesting and important era in the history of domestic life," says the Rev. James, "when the husband and wife receive the new names of Father and Mother, and become united by the supplementary tie, which is furnished by the little helpless stranger, so lately introduced into the family. Who that has felt them, can ever forget the emotions awakened by the first gaze upon the face of his child, by the first embrace of his babe. Little, however, do the bulk of mankind consider, what a weight of *obligation*, what a degree of responsibility, that child has brought into the world with him for his parents. In the joyousness with which the mother lavishes her fond embraces upon her boy, and in the paternal pride with which the father looks on this new object

of their affection, how rarely does either of them resolve, in deep seriousness, the future destiny of this new idol of their hearts ; or consider how nearly that destiny is connected with their own conduct.

"Parents should seek the entire government of their temper : a habit of self-control, a meekness not to be disturbed by the greatest provocation ; a patience not to be wearied by long continued opposition.

"A habit of discrimination is a very important qualification in a parent.

"A kindness of manner, an affectionate, persuasive address, is of great importance. It is desirable for parents to render their company pleasant to their children, to engage their confidence, &c.

"Prudence and good sense are qualities of much estimate worth, but chiefly firmness.

"Scholastic instruction is another duty we owe to children. The dark ages are happily past away, and a flood of light is now poured and still pouring over all classes of the people. Instruction is become general, and even they who are too poor to buy knowledge for their children, are not ashamed to beg it in our Sunday and Charity Schools. No man should suffer his family to be in this respect, behind the age in which we live. To grudge the money spent in this way, is a cruel and detestable niggardliness.

"Do not let them hear you magnify the value of wealth by your words, nor see you do it by your actions. Teach them that it is character that constitutes true respectability : that a good man is respectable in any circumstances, a bad man in none.

"Inculcate industrious habits.

"Economy is no less necessary.

"Provide for your children suitable employment. Happily the pride and indolence of feudal times are gone by, and it is our felicity to live in a country where trade and industry are accounted honorable.

"Generosity should be most assiduously inculcated.

"Prudence is of vast consequence in the affairs of life ; although some despise it for not being a classical, a scientific, a poetic quality. It cramps, they say, genius, extinguishes taste, prevents loftiness ; it is cold and calculating ; it has nothing

sublime or romantic about it ; it never soars in the clouds, or plunges into the depths, but holds on its dull course on the level of ordinary concerns. And therefore, just on this very account, it is the very thing that is to be coveted."

Obscuris verba involvens, Lat., obscuring truth in obscure words.

"*Obsequium amicos, veritas odium parit*," Lat.—Terence. Condescendence procures friends, while truth makes enemies.

Observations, remarks. "*Observations*," says Chesterfield, "are the common topic of wittings and coxcombs ; those who really have wit, have the utmost contempt for them, and scorn even to laugh at the pert things that those would-be wits, say upon such subjects."

"*Obstinacy* is a pertinacious and stubborn perseverance in any opinion or course of actions we have once adopted, however absurd and destructive in its consequences. Thus the most common foundation of obstinacy is pride."

"*O ! curas hominum, O quantum est in rebus inane*," Lat.,—L. Persius. Oh ! how vain are the cares of men, and how uncertain is their happiness.

Odd habits, as humming a tune within ourselves, drumming with our fingers, making a noise with our feet, and such awkward habits, being all breaches of good manners, are therefore indications of our contempt for the persons present, and, consequently, should not be practised by young or old.

Oddity, oddness, strangeness, uncouthness.

"*Oddities* and singularities of behavior may attend genius ; when they do they are its misfortunes and its blemishes. The man of true genius will be ashamed of them ; at least he never affects to distinguish himself by whimsical particularities."

Ode, a hymn set in music, a sort of lyric poem. It was in ancient times a piece of poetry addressed to the gods ; it is one of the most ancient poems.

Ode to the Spring by a Lady.

"Hail, blushing Goddess, beauteous spring,
Who in thy jocund train dost bring
Loves and graces, smiling hours,
Balmy breezes, fragrant flowers,
Come with tints of roseate hue."

Oderunt homines quem metuunt homines, Lat., men hate him whom they fear.

Office, a public charge.

An ill man in office is a public calamity.

Officer, a man in the public service. Five things are requisite to a good officer, ability, clean hands, despatch, patience, and impartiality.

"Ohe jam satis," Lat.,—Horace. Oh! there is already enough.

Oil and truth will get uppermost at last.

Old, past the middle of life.

No man is so old, but thinks he may live another year.

"Few people know how to be old."—Larochevoucault.

"He who would pass the latter part of his life with decency and honor, must, when he is young, consider that he shall one day be old; and remember when he is old, that he has once been young."

"Old age is not so fiery as youth, but when provoked cannot be appeased, and nothing is more miserable than the old age of a passionate man."

Old customs and opinions. "Nothing has contributed more to blind the eyes of mankind, than the servile veneration which most people (both nations and individuals) are apt to entertain for old fashions and opinions. He who upon any subject, strikes into a new tract of ideas, even though they should be erroneous, is deserving of applause."

Old foxes want no tutor.

Oligarchy, a form of government, which places the supreme authority in a small number; aristocracy.

"O! miseras hominum mentes, oh! pectora sæca," Lat., Lucretius. How wretched are the minds of men, how blind their understanding.

Omne nimium vertitur in vitium, Lat. Prov., every excess becomes a vice. The virtues themselves are changed into vices when carried too far.

Omne principium grave, Lat., every beginning is troublesome.

"Omne solum forti patria est," Lat.—Ovid. To a brave man every country will open its arms.

"Omne tulit punctum qui utile miscuit dulci."—Horace.

He has carried his point, who has mixed the useful with the agreeable.

"*Omnia vincit amor et nos cedamus amore*," Lat.—Virgil. Every thing is conquered by love and we cannot stand against it.

On-dit, Fre., it is said or reported—*C'est un on-dit*, it is a report. *On-dit est un sot*, Fre., Prov., none but gossips repeat things on the authority of a report.

One should make a serious study of past times.

On leur rognera les ongles, Fre., they will clip his wings.

'On ne loue ordinairement que pour être loué," Fre., Larochevoucault. *One* praises only but to be praised in his turn.

Onus probandi, Lat., the burden of proving, the difficulty is to prove the charge.

Open confession is good for the soul.

Opera, a poetical tale, represented by music; a musical play.

Opinion, a sentiment, judgment, belief, esteem. "*Opinion* is the great pillar which upholds the commonwealth."

"*Opinions* grounded on prejudice, are always maintained with the same violence."

"Some have wondered that disputes about *opinion* should so often end in personalities; but the fact is, that such disputes begin with personalities, for our *opinions* are part of ourselves."

Oportet iniquum petas, ut æquum feras, Lat. Prov., one ought to demand what is unjust in order to obtain what is right.

It is too true that in accordance with the above false principle, mankind is generally disposed to ask a higher price for goods than they are really worth; they give this reason, that there is always time enough to fall in the price; however, by meeting a simpleton who does not dare to beat down, double profits are obtained; or, which amounts to the same thing, wealth is acquired unjustly. Some will observe that there are customs still worse in this world, and sanctioned by usage; which are commodious falsehoods, certain evasions and misrepresentations, too commonly used for the sake of disposing of articles of merchandise, trade, landed property, &c., above their true value. But, I ask, if any thing can justify such ne-

farious practices ; and if it is not next to robbery, when they succeed in their low and mean designs ? How much better, O youth, to be honest, to be openhearted and sincere in our dealings with mankind ! How much more comfort do we find in pursuing honest ends, by honest means, which the testimony of our conscience evinces, by the happiness which it bestows on the mind and heart for having followed its dictates. Without this sincerity, and probity of action, neither the enjoyments of this world, nor the bliss of the world to come, will ever find an avenue to calm the troubles of an avenging conscience.

Opportunity, suitable occasion.

Never be culpable of having not seized a good opportunity.

"In the voyage of life, there is a certain tide of human affairs, which well attended to, shall bring us to a desired port ; but we ought not to wait till the flood is turned against us ; we should otherwise find ourselves surrounded with difficulties ; and our hopes blasted for ever." This is the critical situation that the great Shakespeare depicts, with true and vivid colors, in the following lines :

"There is a tide in the affairs of men,
Which, taken at the flood, leads on to fortune :
Omitted, all the voyage of life
Is bound in shallows and in miseries."

Opportunity makes the thief. From this axiom we ought to learn wisdom, and keep our eyes wide open on our servants, or others, we trust with the fruits of our earnings.

"Opportunities make us known to ourselves and to others."

Larochefoucault.

Oppression, cruelty, misery.

Oppression causes rebellion. A hint to governments.

Orator, a public speaker.

"An orator without judgment is like a horse without a bridle."—Theophrastes.

Oration, a rhetorical speech, an harangue, address. For an example, see *Harangue*.

"Oratory, or art of speaking well, is useful in every situation of life, and absolutely necessary in most. A man cannot distinguish himself without it, in parliament, in the pulpit, or at the bar : and even in common conversation, he who has acquired an easy and habitual eloquence, and who speaks with

propriety and accuracy, will have a great advantage over those who speak inelegantly and incorrectly.

"The business of *oratory* is to persuade; and to please, is the most effectual step towards persuading.

"It is very advantageous for a man who speaks in public, to please his hearers, so much as to gain their attention; which he cannot possibly do, without the assistance of *oratory*."

Chesterfield.

Order, method, command, rank, rule, mode, regularity, fraternity. Rev. John Bennet says, "lay down a little plan for yourself, all your studies, exercises, and employments, will be easy and practicable. You will have time for every thing; and you will never seem in a hurry or embarrassed.

"*Order* is the first law of nature and of nature's God. The moon, stars, and tide, vary not a moment, and the sun knoweth the hour of its going down.

"Without *order*, a thousand things will be improperly delayed, or wholly neglected. Whilst we are hesitating where to begin, or what to do, hours fly away insensibly, never to return.

"If every thing knows its place, you escape the loss of many valuable moments, and the anxiety of as many of unprofitable searches.

"If you are an early riser, you will find time for every thing. It is amazing how much is gained by lopping off an hour or two from indulgence in the morning. Nor is the mere saving of time the only advantage. Our spirits are more lively and our faculties are more awake.

"I do not know a practice which I should more recommend, whether devotion, health, beauty, or improvement of the mind, were the objects in view. How cheerful and how animated, are the meditations of the morning. What a delightful bloom flushes on the cheeks from its balmy exhalations! What an unspeakable cheerfulness glides into the soul from hearing the devotional matins of the lark, and from beholding the new born scenery of nature! How necessary is such a regimen to preserve that sweetness of complexion, and of breath, which are the very essence and perfume of beauty! When people think of accounting to God for the talents they have received, they overlook the hours which are lost in morning sloth and unreasonable indulgence. I have inured myself for many

years to this habit of early rising. In the spring months of April and May, particularly, I grudge every moment that is wasted after five; I consider it as a rude neglect of all those sweets which opened to salute me. And I always find so much more deducted from the firmness of my health and the vigor of my understanding.

"*Order* is the very parent of tranquillity. A person is always easy, whose affairs are always in a regular arrangement. At the same time, let the mechanism of your process be invisible. The perfection of art, you know, is to conceal it. Be always ready to receive your friends with an open countenance and a cheerful heart. Society and connexions have claims upon us, to which we should sacrifice every selfish consideration."

Ore tenemus, Lat., we have it from his own mouth

Ostentation, vain show. "Instead of regarding the great with envy, I generally consider them with some share of compassion. I look at them as a set of good misguided people, who are in debt to us, and not to themselves, for all the happiness they enjoy; for our pleasure, and not their own, they sweat under a cumberous heap of finery, for our pleasure the languid train, the slow parading pageant, with all the gravity of grandeur, moves in review; a single coat or a single footman, answers all the purposes of the most indolent refinement as well; and those who have twenty, may be said to keep one for their own pleasure, and the other nineteen merely for ours. So true the observation of Confucius, that we take greater pains to persuade others that we are happy, than in endeavoring to think so ourselves."—*Vicar of Wakefield*.

"*O tempora! O mores!*" Lat.,—Cicero. Oh! the times, Oh! the manners, how they are changed and debased.

Otium cum dignitate, Lat., leisure with dignity. He has retired from business, and he is honored in his retreat.

Otium sine dignitate, Lat., the reverse of the preceding.

Oui et non sont bien aisés à dire, mais avant que de les dire, il faut y penser longtems, Fre., yes and do, easily said, but before using them, one ought to think well.

Out of sight, out of mind.

Outré, Fre., overdone. An hyperbolical expression.

Ou trance, Fre., to the utmost. To fight at *toute ou trance*, is to fight to extinction.

Ouvrage parfait, Fre., perfect workmanship.

P.

Pabulum, Lat., food.

Pain, sensation of uneasiness. "*Pain* comes upon us as a teacher of humility; earth wears no longer its thousand colors of deception—the drapery which our vivid fancy may have woven over the deformities and tasteless enjoyments of the world, do not float in the sunless atmosphere of a sick chamber,—we learn then, what life is, and begin to feel what death will be."

Painter, one who professes the art of representing objects by lines and colors.

Apelles was not a master painter the first day, Prov.

Panacea, Lat., a remedy for all diseases, or a plaister for all sores.

Panier percé, Fre., figuratively, a spendthrift.

Parachute, Fre., a kind of umbrella used by the aeronaut to descend from a balloon.

Par accident, Fre., by accident.

Paragraph, a distinct part of a discourse, a small section of a book.

Paraphrase, Fre., a loose interpretation, a diffused explanation.

Parentage, extraction. To be of a noble parentage, and not endowed with noble qualities, is rather a defamation than glory.

Parent, a father or mother. In general those parents have most reverence, who most deserve it; for he that lives well cannot be despised.

Parenthesis, a sentence included in another sentence, and commonly marked thus, ()

Par excellence, Fre., supremely excellent. *La vertu par excellence*, the virtue of virtues.

Parfois, Fre., sometimes.

Par force, Fre., violently.

Pari passu, Lat., with an equal pace, by a similar gradation.

Par le droit de la guerre (ou du plus fort), Fre., by the rights of war, i. e. of the strongest.

Par negotiis neque supra, Fre., "one should be equal to his business, but not above it." "A common saying is, 'it can do a child no harm to have learning.' This is true only in a limited sense. While some learning is necessary to all, different degrees of it are requisite in different callings and professions, so that it is possible for one to have too much as well as too little. Any speculative knowledge or literary pursuit, that should cause a man to scorn his calling, or divert him from the diligent prosecution of it, would be, to him, a nuisance rather than a benefit, and might prove the means of the utter ruin of his circumstances."—*Ezra Sampson*.

Parody, a writing in which the words of an author are taken, and by a slight change is adapted to some new purpose.

Par pari refertur, Lat., he returns like for like. Tit for tat.

Party, a number of persons confederated; cause, side, particular person. "*Party* entirely distort the judgment and destroy the taste. When the mind is once infected with this disease, it can only find pleasure in what contributes to increase the distemper. Like the tiger, that seldom desists from pursuing man after having once preyed upon human flesh; the reader, who has once gratified his appetite with calumny, makes, ever after, the most agreeable feast upon murdered reputation."—*Dedication of the Traveller*.

Partout, Fre., everywhere.

"*Parturiunt montes, nascitur ridiculus mus*," Lat.—Horace. The mountain being in labor, a mouse was brought forth.

Parvenu, Fre., self-made. The most noble title which an individual can possibly acquire, since by application to study, business, &c., he has extricated himself from the recesses of obscurity.

Parvum parva decent, Lat., little things benefit the humble man.

Passant, Fre., a passenger.

Passeport, Fre., a permit of the police in despotic governments to travel from one city to another.

Passe-partout, Fre., a master key. It is an instrument to open all doors.

Passion, commotion of the mind; anger, love. We should never be in a passion, and be angry no longer than to obtain justice.

Passions. "Philosophers have long declaimed against the *passions*, as being the cause of our miseries; they are the source of all our misfortunes, I own; but they are the source of our pleasures too; and every endeavor of our lives, all the institutions of philosophy, should tend to this; not to dissimulate an absence of *passion*, but to repel those which lead to vice, by those who direct to virtue."—*Citizen of the World*.

He who governs his passions does more than he who commands armies.

Socrates, being one day offended with his servants, said, "I would beat you, if I was not in a passion."

"*Passions* in a free nation," says Montesquieu, "being unrestrained, hatred, envy, jealousy, and the ambitious desires of riches and honors, appear in their full extent: were it otherwise, the state would be in a condition of a man weakened by sickness, who is without *passions*, because he is without strength."

Our passions are like convulsion fits, which, though they make us stronger for the time, leave us weaker ever after.

Patch is good husbandry; but patch upon patch is plain beggary.

Pater patriæ, Lat., the father of the country. This name has been conferred with great propriety on the illustrious Washington, who was first in war, first in peace, and for ever should be first in the hearts of his countrymen. That honorable title was also of late conferred in France with the same propriety on his worthy disciple, our venerable friend Lafayette.

Patience, the power of expecting long without discontent, and supporting injuries without revenge.

"*Patience*," says Chesterfield, "is the most necessary qualification for business; many a man would rather you heard his story, than grant his request; one must seem to hear the unreasonable demands of the petulant unmoved, and the tedious detail of the dull untired. This is the least price, that a man must pay for a high station."

Patience is the plaister of all sores. An emperor of China being on a journey, discovered a family, in which the master, with his wives, children, grand-children, daughters-in-law, and servants, all lived in peace and harmony. The emperor admiring this, inquired of the old man, what means he employ-

ed to preserve quiet among such a number of persons ; the man, taking out a pencil, wrote these words : *Patience, Patience, Patience*.

Patria cara, carior libertas, Lat., the country is dear, but liberty is still dearer.

Patriot. A patriot is he whose public conduct is regulated by one single motive ; viz. the love of his country ; who craves no offices of profit, has for himself neither hope nor fear, neither kindness nor resentment ; but refers every thing to the common interest. The *patriotism* displayed by the illustrious Lafayette from the very beginning of the revolution both of this country and of France, to this present day. The devotedness of the inhabitants of Calais in the year 1347, when besieged by Edward III, king of England ; and the bravery of the citizens of Paris in the late struggle for liberty, will never be effaced from the pages of history.

Pax potior bello, Lat., peace is preferable to war.

Peace makers are the agents of God on this earth ; they smooth the rugged path of life by putting down quarrels, conciliating foes, and repairing breaches between husbands and wives ; in short, by diffusing the blessings of peace and harmony all around, without which no happiness can exist here below.

Pedantry, awkward ostentation of learning, vain manner of a pedant. "Some learned men," says Chesterfield, "proud of their knowledge, only speak to decide, and give judgement without appeal ; the consequence of which is, that mankind, provoked by the insult and injured by the oppression, revolt ; and in order to shake off the tyranny, even call the lawful authority in question. The more you know, the more modest you should be : and that modesty is the surest way of gratifying your vanity. Even where you are sure, seem rather doubtful : represent, convince others, seem open to conviction yourself."

Peevishness, irascibility, querulousness. "He that resigns his peace to little casualties, and suffers the course of his life to be interrupted by fortuitous inadvertencies or offences, delivers up himself to the direction of the wind, and loses all that constancy and equanimity, which constitute the chief praise of a wise man."—*Rambler*.

Penchant, Fre., inclination, desire.

Pendant, Fre., during.

People, a nation, or commonwealth. That great fabric called the republic of the United States of America, the pillars of which are composed of materials under the common appellation of *people*, should be particularly regarded. If we want it to last long, we must yield both to their opinion and interest ; but as those materials ought to be well bound together, it requires a strong moral cement : viz. a brotherly attachment, and love of country impressed by education.

Per annum, Lat., by the year.

Per diem, Lat., by the day.

Perjury, false oath. " We have a horrid idea of the principles of a man who would deliberately take a false oath. *Perjury*, in this sense, is a crime of the deepest magnitude. An individual, who, with deliberation, would call upon God so to deal with him, as he should deserve to be dealt with, in reference to the truth of the matter he was about to relate, and then to speak falsely—such a man, we say, would not hesitate to commit murder. There should be nothing indistinct in the recollection of him who calls upon heaven to bear witness to the truth of his attestation. If the thing is not as certain as sight, he should never depend upon the clearness of his memory. Above all others, he is a villain, who can be bribed to *perjure* himself."

Per mare et terra, Lat.,

Par mer et par terre, Fre., } by sea and land.

Per se, Lat., by itself.

Persecution, oppression ; the act or practice of persecuting. " Ridicule has ever been the most powerful enemy to enthusiasm, and properly the only antagonist that can be opposed to it with success. *Persecution* only serves to propagate new religions ; they acquire fresh vigor beneath the executioner and the axe ; and like vivacious insects, multiply by dissection. It is also impossible to combat enthusiasm with reason ; for, though it makes a show of resistance, it soon eludes the pressure, refers you to distinctions not to be understood, and feelings which he cannot explain."—*Citizen of the World*.

Perseverance, steadiness in pursuits, consistency. He that shall walk with vigor three hours a day, will pass in seven years a space equal to the circumference of the globe. Great works are performed not by strength, but by *perseverance*, our

cities were built by single stones and bricks : youth ought not to be discouraged by being, in comparison with some others, slow in learning. The race is not always given to the swift ; and the Latin maxim, *guta cavat lapidem, non vi, sed sæpe cadendo*, should be kept in their minds.

Persona dramatis, Lat., the persons of the drama, the actors.

Personification is a figure in rhetoric, by which life and action are attributed to inanimate objects, or reason to irrational creatures, as, the mountains trembled and the sea retired at the sight of the Lord.

Petite comedie, Fre., a comedy of less than five acts.

Petites maisons, Fre., a mad house.

Petit maitre, Fre., a fop.

Philanthropy, or *love of mankind*. "It differs from benevolence only in this ; that benevolence extends to every thing that has life and sense, and it is of course susceptible of pain and pleasure ; whereas *philanthropy* cannot comprehend more than the human race.

"It differs from friendship, as this affection subsists only between a few individuals, whilst *philanthropy* comprehends the whole human species. It is a calm sentiment, which perhaps hardly ever rises to the warmth of affection, and certainly not to the heat of passion."—*Buck's Theological Dictionary*.

Philosopher. "A *philosopher* is he who having a profound knowledge of books and things, examines and yields to reason, walking with a steady pace, in the ways of truth and justice."

Maxim of Confucius.

When Zeno was told that all his goods were drowned ; why then, said he, fortune has a mind to make me a *philosopher*.

"*Philosophy* properly denotes love or desire of wisdom. Pythagoras was the first who devised this name, because he thought no man was wise but God only : and that learned men ought to be considered as more lovers of wisdom, than really wise. 1. *Natural Philosophy* is that art or science which lead us to contemplate the nature, causes and effects of the material works of God. 2. *Moral Philosophy* is the science of manners, the knowledge of our duty and felicity."

Buck's Theological Dictionary.

Aristides being asked, what he learned by *philosophy*, replied, he learned to be in peace with all the world.

Misfortunes cannot be avoided, but they may be sweetened, if not overcome, and our lives may be made happy, by *philosophy*.

Piety, or our duty to God and our parents.

Piety, "that modest and unobtrusive *piety*, which fills the heart with all human charities, and makes a man gentle to others, and severe to himself, is an object of universal love and veneration. But mankind hate the lust of power, when it is veiled under the garb of *piety*—they hate canting and hypocrisy—they hate advertisers' and quacks' *piety*—they do not wish to be insulted—they love to tear folly and impudence from the altar, which should only be a sanctuary for the wretched and the good."

"A man must beware of straining *piety* to a pitch he cannot maintain throughout; 'tis like beginning a tune too high; he must take it a note or two lower, or give disgust before he comes to the end of it, by downright squeaking."

"Friendship, love, and *piety*, ought to be handled with a sort of mysterious secrecy; they ought to be spoken of only in the rare moments of perfect confidence—to be mutually understood in silence—many things are too delicate to be thought, and there are many more that are equally improper to be spoken."

Piquant, Fre., sharp. *Beauté piquante*, a striking beauty.

Pity, compassion, sympathy. "*Pity* is to many of the unhappy a source of comfort in hopeless distresses, as it contributes to recommend them to themselves, by proving that they have not lost the regard for others; and heaven seems to indicate the duty of barren compassion, by inclining us to weep for evils which we cannot remedy."—*Rambler*.

Plaisanterie, Fre., a joke.

Plaisir, Fre., pleasure. *On parle ordinairement de ce qui nous fait, plaisir*. One commonly talks about things one likes best.

Pleasing, agreeable. No life is pleasing to God, but what is useful to mankind.

Chesterfield says, "it is to be presumed, that a man of common sense who does not desire to *please*, desires nothing at all; since he must know that he cannot obtain any thing without it."

"The most difficult people in the world to be *pleased*, are

those who know experimentally that they want talents to please."

Pleasure, delight, gratification. "I see when I follow my shadow, it flies me; when I fly my shadow, it follows me; I know *pleasures* are but shadows, which hold no longer than the sunshine of my fortunes. Lest, then, my *pleasures* should forsake me, I will forsake them. *Pleasure* most flies me when I most follow it."—*Warrick's Reflections*.

"*Pleasure* is the rock," says Chesterfield, "which most young men split upon; they launch out with crowded sails in quest of it, but without a compass to direct their course, or reason sufficient to steer the vessel; therefore, pain and shame, instead of *pleasure*, are the returns of their voyage."

All pleasure is attended with trouble.—Apothegm.

As our riches and honors are acquired by laborious and perilous occupations, and our sports or amusements are likewise attended with fatigue and dangers. It would seem, that there is a connexion of pain with *pleasure* favorably ordered by Divine Providence in our worldly concerns, which must be of the highest importance to our happiness, though we have no faculties to conceive them.

"There is but one solid *pleasure* in life, and that is our duty. How miserable, then, how unwise, how unpardonable are they, who make that a pain.

"He that resigns the world, is in constant possession of a serene mind, but he who follows the *pleasures* of it, meets with nothing but remorse and confusion."

Pleasure, sensual. "The nature of *sensual pleasure* is vain, empty, and unsatisfying, biggest always in expectation, and a mere vanity in the enjoyment, and leaves a sting and thorn behind it, when it goes off."

It is an irrefragable maxim, that he that loveth *pleasure* shall die a poor man.

Use pleasures moderately, and they will last the longer.

Dr. Young says, that "whenever we drink too deep of *pleasure*, we find a sediment at the bottom, which pollutes and embitters what we relish at first."

Pleonasm, a redundancy of words, the use of superfluous words. For an illustration, see *Tautology*.

Plures adorant solem, orientem quam occidentem, Lat., more nations adore the rising than the setting sun. This ac-

counts for the natural disposition of man, to court what is capable of benefitting him immediately : in the evening the sun having produced its effects, he cannot expect any more advantages from it that day ; hence, his adulation of the rising, in preference to the setting sun.

Plus on est de fous plus on rit, Fre., more fools more fun.

Plus quam sufficit, Lat., more than wanted.

Poem, a metrical composition. An epic *poem* is an historical representation.

Poet, a writer of poems. "The character of *poets* is in every country the same ; fond of enjoying the present, careless of the future ; his conversation that of a man of sense, his actions those of a fool ! of fortitude able to stand unmoved at the bursting of an earthquake, yet of sensibility to be affected by the breaking of a tea-cup. Such is his character ; which, considered in every light, is the very opposite of that which lead to riches."—*Citizen of the World*.

Poetry, metrical composition. Rev. John Bennet says, "I do not wish you to cultivate further than to possess a relish for its beauties. Verses, if not excellent, are execrable indeed. The muses live upon a mount, and there is no enjoying any of their favors, unless you can climb to the heights of Parnassus. It heightens natural sensibility to an extravagant degree, and frequently inspires such a romantic turn of mind, as is utterly inconsistent with the solid duties and proprieties of life.

"Though I do not wish you to become a *poet*, it is however necessary that you should not be wholly unacquainted with the writings of many inimitable bards. In *poetry*, the ladies have, of late, asserted their claim to genius, and several of them appear in the walks of Parnassus, with considerable lustre."

Lyric *poetry*, is such as is set to music.

Pastoral *poetry*, relates to rural life.

Didactic *poetry*, to morals.

Descriptive *poetry*, represents natural scenery, and the character of men.

Dramatic *poetry* means a play in blank verse—it is restricted to tragedy.

Poisarde, Fre., fish woman.

Polissen, Fre., blackguard, wag.

Politesse, Fre., politeness, elegance of manners, gentility, urbanity.

"*Politeness*," says Ducloux, "is the expression or imitation of social virtues; it is the expression of them when true, and the imitation when false; and social virtues are those which render us useful and agreeable to those with whom we abide."

"*Politeness*," according to Larochevoucault, "consists in a courteous and delicate conception."

Pons asinorum, Lat., the asses bridge, i. e. an evasion, a come off.

Poor, indigent. "If you regulate your desires according to the standard of nature, you will never be *poor*; if according to the standard of opinion, you will never be rich."

He is poor indeed who can promise nothing.

Possideo quia possideo, Lat., Law. Max., I possess, because I possess. Possession is nine points of the law.

Possessio pedis, Lat., possession of a foot, i. e. of one part.

Postea, Lat., afterwards.

Post mortem, Lat., after death.

Pot pourri, Fre., a medley.

Poverty, indigence.

Poverty is no crime.

Poverty breaks covenants.

Poverty craves many things; but avarice still more.

When poverty comes in at the door, love flies out of the window.

Poverty makes man acquainted with strange bedfellows.

"It is the great privilege of *poverty* to be happy unenvied, to be healthful without physic, and secure without a guard; to obtain from the bounty of nature, what the great and wealthy are compelled to procure by the help of artists, and the attendance of flatterers and spies."

Pour et contre, Fre., for and against.

Pour les Dieux, i. e. *par excellence*, Fre., it is used chiefly about wines. *C'est du vin des Dieux*. It is a wine for the gods; viz. an excellent wine.

Prairie, Fre., meadow.

Praise, renown, commendation. Cicero said, "that virtue desires no other reward for her toils and dangers, but love and glory. Take this away, says he, and what is there left in this short, this scanty career of human life, that can tempt us to engage in so many and so great labors? surely, if the mind had no thought of futurity, if she confined all her views within

those limits which bind our present existence, she would neither waste her strength in so great toils, nor embarrass herself with so many cares and watchings, nor struggle so often for life itself; but there is a certain principle in the breast of every good man, which both day and night quickens him to the pursuit of glory, and puts him in mind that his fame is not to be measured by the extent of his present life, but it runs parallel with the line of posterity.

"There are three kinds of *praise*, that which we yield, that which we lend, and that which we pay. We yield it to the powerful for fear, we lend it to the weak for interest, and we pay it to the deserving from gratitude."

Praise the sea and keep on land.

Prayer, petition to heaven.

Prayer of a sober man. "Almighty God! If it be thy will that man should suffer, impose upon me whatever seemeth good in my sight;—give me nothing but the bread of sorrow to eat—take from me the friends in whom I had placed my confidence—place me in the cold hut of poverty—lay me in the stormy bed of disease—let my enemies persecute and defame me—let me sow in the whirlwind and reap in the storm—let those that are younger than I have me in derision—let my welfare pass away as a cloud, and my enemies come upon me as the wide breaking in of waters—when I look for good let evil come, and when I wait for light send darkness, set death before me in all its terrors—do all this—but save me, merciful God! Oh save me from the overwhelming fate of a DRUNKARD."

Precept, a rule, a mandate. "He that lays down *precepts* for the government of our lives, and the moderating our passions, obliges human nature, not only in the present, but in all the succeeding generations."—*Seneca's Morals*.

"The knowledge and use of *precepts*, nourishes and improves the understanding, corrects its faults, and brightens its beauties."

"*Prefer loss to an unjust gain.*"—Laberius.

Prejudice, injury. Chesterfield says, "never adopt the notions of any books you may read, or any company you may keep, without examining whether they are just or not, as you will otherwise be liable to be hurried away by *prejudices*, instead of being guided by reason, and quietly cherish error, instead of seeking for truth."

Premier, Fre., first, principal, first minister.

Prendre martie pour rainard, Fre. Prov., to make a blunder, to catch a tartar.

Press, an instrument by which books, newspapers, &c. are printed. The *press* is the grand engine, to the discovery of which man is indebted for the development of his faculties and the assertion of his rights.

Pride, according to Johnson's dictionary, is an immoderate self-esteem, and a rude treatment of others.

The celebrated Montesquieu, in the *Spirit of Laws*, Vol. I. says, "Laziness is the effect of *pride*; labor a consequence of vanity: the pride of a Spaniard leads him to refuse labor; the vanity of a Frenchman, to know how to work better than others. All lazy nations are grave, for those who do not labor, regard themselves as the sovereigns of those who do.

"If we search amongst the nations, we shall find that, for the most part, gravity, *pride*, and indolence, go hand in hand. The people of Achem are proud and lazy; those who have no slaves, hire one, if it be only to carry a quart of rice a hundred paces; they would be dishonored, if they carry it themselves.

"In many places people let their nails grow that all may see they do not work. Women in the Indies believe it shameful for them to learn to read; this is, they say, the business of the slaves who sing their spiritual songs in the temple of their Pagod. In one tribe they do not spin; in another they make nothing but baskets and mats; they are not even to pound rice; and in others they must not go to fetch water. These rules are established by *pride*, and the same passion makes them followed."

Pride and resentment. There are no obstructions more fatal to our interest than *pride and resentment*.

Primo, Lat., first.

Primum mobile, Lat., the first impulse, the first cause of motion.

Prior, Lat., former, going before.

Privilege, peculiar advantage, a special prerogative.

It is a peculiar privilege of the fair, that speaking or silent they never offend.

Pro, Lat., for.

Pro bono publico, Lat., for the public good.

Prodigality, profusion, waste, extravagance. dissipation.

What are the effects of *prodigality*? they are, among many, sensuality, and intemperance or disease preying on those whose morals are vitiated, and whose frames are enervated thereby; so it might be said, and not without reason, that a fortune in the hands of some is a great misfortune.

Pro and con, Lat., for and against.

Profered services stink.

Profession, calling, trade.

Ce n'est pas la profession qui dégrade, c'est plutôt l'homme qui dégrade la profession, Fre., it is not the calling which disgraces, it is rather the man who disgraces the calling.

To become an able man in any *profession*, three things are wanted, nature, study and practice.

Prologue, introduction of a play.

Promise. A promise against law or duty is void in its nature.

Pronunciation and speaking. "To acquire a graceful utterance, read aloud to some friend every day, and beg of him to interrupt and correct you when you read too fast, do not observe the proper stops, lay a wrong emphasis, or utter your words unintelligibly. You may even read aloud to yourself, and tune your utterance to your own ear. Take care to open your teeth when you read or speak, and articulate every word distinctly, which last cannot be done but by sounding the last letter. But above all, study to vary your voice according to the subject, and avoid a monotony. Daily attention to these rules actually will, in a little time, render them easy and habitual to you.

"The voice and manner of *speaking*, are not to be neglected; some people almost shut their mouths when they speak, and mutter so that they are not to be understood; others speak so fast and sputter, that they are not to be understood neither; some almost speak as if they were talking to deaf people; and others so low that one cannot hear them. All these habits are awkward and disagreeable, and are to be avoided by attention; they are the distinguishing marks of the ordinary people, who have had no care taken of their education. You cannot imagine how necessary it is to mind all those little things; for I have seen many people with great talents, ill received, for want of having these talents; and others

well received, only from their little talents, and who had no great ones."—*Chesterfield*.

Proposition is that part of composition or discourse which gives the true state of the question, specifying the maintained points, as well as those in which the writer or speaker differs from the adversary.

Prosody, that part of grammar which teaches pronunciation and the laws of metre.

Pro patria, Lat., for the country. Yes! for our country we must die rather than submit.

Prosperity, success, luck. "*Prosperity* engenders sloth, puffs off narrow souls, and makes them imagine themselves high and mighty, and look down upon the world with contempt; but a truly noble and resolved spirit, appears greatest in distress, and then becomes more bright and conspicuous."

Pro tempore, Lat., for the time, a temporary expedient.

Proximus sum, egomet mihi, Lat., (Law,) charity begins at home.

Prudence is the act of suiting words and actions according to the circumstances of things, or rules of right reason.

"*Prudence and love are inconsistent, in proportion as the last increases the former decreases.*"—Laroche-foucault.

Puant, Fre., a self-conceited forbidding fellow.

Pulsate et aperietur tibi, Lat., knock and it will be opened to you. The moral of this sentence teaches, that by means of industry and perseverance, you will come to your end at last. This is evidently experienced every day in life: how many youth were seemingly shut up to all the benefits of science, who afterwards by attention, industry, and application to their studies, have not only conquered all the difficulties interposed by nature, but become the most erudite in the colleges where they received their education; besides, it is well ascertained that those who are apparently hard of apprehension at first, have the best judgment in the end.

Pulvis et umbra sumus, Lat., we are but dust and shadow.

Pun, an expression where a word has at once different meanings, a play on words. Example by Dr. Knox, of England; supposing he had reason to doubt the truth of an assertion made by his son whose name was Vicesimus, but who for

shortness was called Vi, perpetrated the following pun—in Vi—no veritas, in Vi—no truth.

Punishment, infliction for a crime. "A king who can reign without ever punishing, is happy; but that monarch must certainly be undone who, through fear, or ill timed lenity, suffers repeated guilt to escape without notice. When a country becomes quite illicit, *punishment* then, like the lopping in a garden, only serves to strengthen the stock, and prepare for a new harvest of vices."—*History of England*.

Punctuality, scrupulous exactness, nicety, punctualness. "It is a quality which the interest of mankind requires to be diffused through all the ranks of life, but which many seem to consider as a vulgar and ignoble virtue, below the ambition of greatness, or attention of wit, scarcely requisite amongst men of gayety and spirit, and sold at its highest rate, when it is sacrificed to a frolic or a jest."—*Rambler*.

After industry and frugality, nothing contributes more to the raising a young man in the world, than *punctuality* and justice in all his dealings; therefore never keep borrowed money an hour beyond the time you promised, lest a disappointment shut up your friend's purse forever.

Punctuation, the act of pointing, or placing stops in writing for the purpose of making the different pauses which the sense, and an accurate pronunciation, require: it consists of a comma thus [,] which represents the shortest pause; the semicolon a pause double of the comma, marked by one dot and a comma, [;] the colon, double of the semi-colon, marked by two dots, [:] and the period, double that of the colon, marked by one dot, [.].



Qualis vita, finis ita, Lat., like life, like death; bad customs will stick to death.

Quantum, Lat., how much.

Quantum libet, Lat., as much as you please.

Quantum sufficit, Lat., a sufficient quantity.

Quarrel, a brawl, dispute, contest, strife, scuffle, cause of debate.

"*Quarrels would not last long, if the fault was on one side only.*"—Laroche-foucault.

He that blows the coals in quarrels who has nothing to do with it, has no right to complain if the sparks fly in his face.

"Two things, well considered, would prevent many quarrels; first, to have it well ascertained whether we are not disputing about terms rather than things; and secondly, to examine whether that on which we differ, is worth contending about."

"If you cannot avoid a quarrel with a blackguard, let your lawyer manage it, rather than yourself. No man sweeps his own chimney, but employs a chimney-sweeper, who has no objection to dirty work, because it is his trade."

Question, inquiry.

"*To a man full of questions, make no answer.*"—Cato.

Quick believers need broad shoulders.

Quid est suavius quam bene rem gerere pro bono publico?

Lat., what can be more honorable than to acquit oneself of a duty that tends to a public good.

Qui nimis probat nihil probat, Lat., who proves too much, nothing proves.

Qui eget ingenio, abundat verbis, Lat., he who abounds in words wants genius.

Quiet persons are welcome every where.

Qui laborat orat, Lat. Prov., he who works prays. This intimates that the Almighty is as well pleased to see a man employed for the welfare of his family or for the public good, as if he was praying.

Qui n'a pas de memoire doit avoir de bonnes jambes, Fre., he who is not blessed with memory must trust to the goodness of his legs.

Qui n'étudie rien, n'aura jamais rien à dire, Fre. Prov., he who studies nothing, will not have two words to say.

Qui ne sait rien ne doute de rien, Fre. Prov., who knows nothing, doubts of nothing.

Qui prête à son ami, perd au double, Fre. Prov., who lends his money to his friend loses both.

Qui s'écarte de la nature, sort du cercle du plaisir, Fre., he who recedes from nature, goes out of the circle of pleasure.

Qui se sent galeux, se gratte, Fre. Prov., he who feels himself scabby, let him scratch.

Qui trop embrasse mal étreint, Fre. Prov., grasp all, lose all.

Qui veut battre son chien, trouve assez de bâtons, Fre. Prov., it is an easy matter to find a staff to beat a dog.

Qui vive? Fre., who is there? be on the *qui vive*, be on your guard.

Quo jure, Lat., by what right.

Quondam, Lat., heretofore.

Quorum, Lat., of whom. It is the name given to a certain number of persons appointed to proceed in some business; when completed, it forms a *quorum*.



R.

Raillery, satire, jest.

No raillery so bad as that which is true.

Rampe, Fre., a slope, a flight of a stair case.

"Rarus concubitus corpus excitat frequens solvit," Lat.—Celsus. The bodily strength excited by the occasional intercourse, is relaxed by too frequent repetition. This has an indefinite meaning; however, it seems to intimate that anecdotes by being too often repeated, lose all their zest.

Rasé, Fre., an armed vessel cut down from a double to a single decker.

Rebuke, to chide, reprehend. "Pythagoras gave one of his scholars a reprimand in the presence of the rest, which so seriously affected him that he could not survive it, and killed himself. Therefore, Pythagoras, instructed and infinitely afflicted by so mournful an example, never *rebuked* any body but in private."

Reading, perusal of books; lecture, reciting. "When in *reading* we meet with any maxim that may be of use, we

should take it for our own, and make an immediate application of it, as we would advise a friend whom we have purposely consulted."—*Laconics*.

Among the various means of acquiring knowledge, books hold a prominent station. They are our best instructors, and do more perhaps to form our intellectual faculties, and moral habits, than all other means put together. But as books are written by different characters, and as some of them might have a pernicious tendency, especially to those who are in the spring of life, it belongs to a man of mature age, acquainted with literature, to make a proper selection for them.

Those books that might be recommended to youths after their education is finished, should they be intended for a life of usefulness, would be those which treat on the history of their country, and of its general government, as well as the laws of the society in which they live ; but principally those by which they may acquire a knowledge of the world, so necessary to every individual, and which ought to precede all other.

Biography, also, as a species of history, ought to be an object of their strenuous attention, in order that the lives of the illustrious personages who have been an honor to the state, may have the effect of forming their characters, by stimulating them to virtuous emulation.

As to the manner of *reading*, to reap the fruits expected from it, it consists in paying a strict attention to the argument, aim and object of the author, so as to be enabled to discern truth from error, which cannot be effected without digesting the matter thoroughly, and *reading* with due reflection.

Such is the consequence of knowing how to *read* with propriety, that it becomes an indispensable acquisition to every one, no matter what rank he occupies in society ; and that the best compositions, without that art, produce less effect on the hearers attention, than an ordinary one, delivered with the proper emphasis, stops, and tones required by the established rules of elocution. On this account, Sheridan's art of *reading* ought to be consulted ; nay, studied with assiduous care, as well as Blair on pronunciation and delivery.

I will conclude by observing, that *reading* is accounted the most agreeable and profitable way of spending time. I am confident that men in the pursuits of trade, of agriculture and other occupations, have but few leisure hours to give to books,

yet during the busiest day much time might be found, chiefly in the quietness of an evening, when the ideas are no more absorbed by the routine of duty ; and should those precious moments of leisure be carefully gathered up, it would afford an opportunity to *read* a great many volumes, capable of forming a considerable mass of information during the course of the year.

It is a fact to be lamented, that those who have not the use of books, must have their thoughts confined to narrow limits, and that the most agreeable pastime consists in the consideration of what occurs in their immediate neighborhood, the state of the markets, foolish stories, and idle reports. Scandal, of course, follows in the baleful train, often introducing open ruptures between the best neighbors and friends ; the result of a vacuity of intellect ; for when the mind is stocked with the treasure of knowledge, the conversation will have very different tendency, it will enlarge the circle of pleasure, by improving its faculties and imparting to others all the benefits resulting from its abundant stores of intellectual information and virtue.

"By *reading* we enjoy the dead, by conversation the living, and by contemplation ourselves. *Reading* enriches the memory, conversation polishes the wit, and contemplation improves the judgment. Of these, *reading* is the most important, which furnishes both the others."

Reason, a faculty or power of the mind whereby it draws just conclusions from true and clear principles.

Rebus, Lat., a word represented by a picture, symbol, device, riddle.

Reconnoitre, verb active, Fre., M. T., to observe, to take a view of an enemy's position. In civil engineering, to take a survey, or observation of a part of a country, where a road, or a canal is to be located.

Reconnaissance, sub. of the preceding verb.

Recherché, Fre., twice looked for. *Parure recherchée*, far fetched dress.

"*Recreation* is the recruiting our spirits after being much employed, and making our studies more delightful, by giving fresh vigor both to the body and the mind."—*Walker*.

Recte et suaviter, Lat., justly and mildly.

Rectitude, uprightness, integrity. "There is a certain celestial reason or *rectitude* inherent in all men ; and there is a

worldly supplement to that gift when it is lost. The celestial reason is the proportion of the saint ; the supplement that of the sage."—*Maxim of Confucius*.

Rectitude, according to the Christian doctrine, is that valuable principle of an invariable and universal application, which leads man into that easy path, where he is never perplexed by any calculation of interest or thirst of popularity ; anxious only to please his conscience, he lives above the tumults of passion, as well as void of fear under the guidance and protection of his God. He is then perfectly happy, because in addition to the preceding advantages, he fully hopes that in the end he will meet his reward with the righteous in heaven.

Receuil, Fre., a collection.

Reculer il faut pour mieux avancer, Fre. Prov., one must go back to go forward with more energy. This kind of metaphor teaches that in our intercourse with the world, we ought to temporize, yield, even to submit, to come to our ends ; and in the fields, to retreat with prudence, when circumstances require it, for the purpose of coming forward with greater energy. The retreat of Gen. Moreau through the black forest is an example of this moral.

Ridolet lucerna, Lat., he smells of the lamp. A reproach to studious men who neglect the pleasures of society, for their favorite occupation. They commonly assume an air of pedantry ; hence the name of *puant* in French, smelling of the lamp. See *Puant*.

Reflection on the earth. "The earth, gentle, indulgent, ever subservient to the wants of man, spreads its walks with flowers, and his table with plenty ; returns with interest every good committed to her care ; and, though she produces the poison, she still supplies the antidote ; though constantly teased more to furnish the luxuries of man than his necessities, yet, even to the last, she continues her kind indulgence, and when life is over, she piously covers his remains in her bosom."

History of the Earth.

Refutation is that part of a discourse or composition, in which the writer or speaker answers the arguments and objections of his opponent, shewing their being absurd, trifling, false, inconsistent, or irrelevant.

Regime, Fre., administration. By *old regime*, is understood the old administration of France.

Relaxation, a remission from study. "After the exercises which the health of the body requires, and which have themselves a natural tendency to actuate and invigorate the mind, the most eligible amusement of a rational being seems to be that interchange of thought which is practised in free and easy conversation, where suspicion is banished by experience, and emulation by benevolence; where every man speaks with no other restraint than unwillingness to offend, and hears with no other disposition than a desire to please."—*Rambler*.

Religion, a system of divine faith and worship, reverence to God. Human wisdom, or human virtue, unsupported by *religion*, would never be strong enough to counterbalance the trying situations which often occur in life. How frequently have the most virtuous intentions been overthrown under the pressure of disasters? how often has the greatest constancy given away? In fact, destitute of the favor of the Omnipotent being, we are in no better situation with all our abilities than a vessel tossed to and fro on a tempestuous ocean. Dean Sherley says, that "*religion* is so far from barring men from any innocent pleasure or comfort of human life, that it purifies the pleasures of it, and renders them more grateful and generous; and besides this, it brings mighty pleasures of its own, those of glorious hope, a serene mind, a calm and undisturbed conscience, which do far out-relish the most studied and artificial luxuries."

"There is a *religion* in every thing around us; a calm and holy *religion* in the unbreathing things of nature, which man would do well to imitate. It is a meek and blessed influence, stealing in, as it were, unawares upon the heart. It comes quietly and without excitement. It has no gloom in its approaches. It does not rouse up the passions; it is untrammelled by the creeds and unshadowed by the superstition of men. It is fresh from the hands of its author; glowing from the immediate presence of the Great Spirit, which pervades and quickens it. It is written on the arched sky. It looks out from every star. It is on the sailing cloud, and in the invisible wind. It is among the hills and valleys of earth—where the shrubless mountain top pierces the thin atmosphere of eternal winter—or where the mighty forest fluctuates before the strong wind, with its dark waves of green foliage. It is like the legible language upon the broad face of the unsleeping ocean. It is the poetry of nature. It is this which uplifts the

spirit within us, until it is strong enough to overlook the shadows of our place of probation ;—which breaks, link after link, the chain that binds us to materiality ; and which opens to our imagination a world of spiritual beauty and holiness.”

“Those who make *religion* to consist in the contempt of this world and its enjoyments, are under a very fatal and dangerous mistake. As life is the gift of heaven, it is *religion* to enjoy it. He, therefore, who can be happy in himself, and who contributes all that is in his power towards the happiness of others, (and none but the virtuous can so be and so do,) answers most effectually the ends of his creation, is an honor to his nature and a pattern to mankind.”

We beg to be permitted to close this interesting subject, by observing, with the liberty and privilege granted to individuals of this independent and enlightened nation, to judge from the past and to express their sentiments impartially, that *religion* is certainly to be accounted one of the most abundant sources of terrestrial happiness, while the road is left free for any one to participate in its benefits ; but whenever one persuasion is entrusted with the critical office of the spiritual concerns of the others, or, to be more explicit, where a system of worship is protected by a state to the detriment of other sects, a door will be opened to the ambitious to obtain remunerations—to the hypocrite to gratify his sensual appetites—and to the fanatic for a special pretext to light up the torch of discord, and quench his thirst for revenge and persecution :—evils no less deleterious in their effects on society, than those proceeding from the most heinous institution that ever disgraced humanity, under the name of Inquisition, which happily of late has lost much of its influence, and will ultimately be overthrown by the powerful arm of progressive intellect. And we view with regret, that at this enlightened period, men are still disturbed by religious dissensions, worse than famine and pestilence, owing undoubtedly to either misapplying or perverting the true spirit of the gospel, which, instead of war and its calamitous appendages, breathes, on the contrary, throughout, the blessings of peace and happiness to all the human race.

Religion and Virtue. “The greatest benefit which any man can render to his country, is to contribute to the diffusion of *religion and virtue*, of science and learning, of intellectual and civil liberty, of general tranquillity, harmony, health, competence, and comfort : to attend to those objects, and to

each of them, in proportion to its relative importance, is the office of patriotism ; he may pass his life in obscurity, he may have no opportunity of rendering splendid services to his native land, but the effect of his labors may reach the multitude ; the brook that flows in silence through the valley, swells the stream of the mighty river ; which diffuses plenty and prosperity over empires."

Remblai, Fre., dirt brought to fill a cavity, &c.

Remember the reckoning, Prov., a motto to be impressed on the minds of tipplers.

Remise, Fre., a coach-house ; a remittance.

Reparation, the act of repairing ; amends, restitution, satisfaction.

If thou hast done an injury to another, rather own than defend it ; one way thou gainest forgiveness, the other thou doublest the wrong and reckoning.

Repartee, a smart reply.

Rependu, Fre., spread. *Il est rependu dans le monde*, he is known in the world as a man of abilities.

Repentance, sorrow for sin.

"Repentance without amendment, is like continually pumping without mending the leak."—Dilwin.

Reproach, censure, blame. "Does man *reproach* thee for being proud or ill-natured, envious, conceited, ignorant or detracting ; consider within thyself whether his *reproaches* are true ? If they are not, consider that thou art not the person he *reproaches* ; but should his *reproaches* be real, reform thyself."

Reproof, blame, reprehension.

"Few are so wise as to prefer useful reproof to treacherous praise."—Larochevoucault.

Reputation, Fre., credit, honor, name. "A great name is a great treasure ; we must not imagine that a great fortune is necessary to enable one to do good ; all people can do it in their several stations ; fix this inclination in your heart, and you will find wherewith to gratify it."—*Marchioness D'Alembert*.

"Regard your *reputation* as the richest jewel you can possibly be possessed of—for credit is like fire ; when you have kindled it, you may easily preserve it, but if you once extinguish it, you will find it an arduous task to rekindle it again."

"The great," says the Citizen of the World, "are solicitous

only of raising their own *reputation* ; while the opposite class, alas ! are solicitous of bringing every *reputation* down to the level with their own."

Resignation, submission. "All the precepts of the Christian religion agree to teach and command us to moderate our passions, to temper our affections towards the things below ; to be thankful for the possession, and patient under the loss, whenever he that gives shall see fit to take away."—*W. Temple*.

Resolute, determined, firm.

"*Resolute people can be truly good natured ; such as commonly seem so, are weak and easily soured.*"

Larochefoucault.

Respice finem, Lat., look at the end. Before entering into a bargain of consequence, we ought to look forward, to see what the consequence will be.

Res publica, Lat., the public thing, republic.

Respect, regard, attention. "It is a true saying, that those who wish that *respect* should be paid to them, ought first to *respect* themselves. A certain exterior of purity and dignity of character commands respect, procures credit, and invites confidence ; but the public exercise and ostentation of vice, has all the contrary effects."

Restitution, the act of restoring.

"*He who from negligence defers the restitution of things perpetually redemanded, has lies on his right, and theft on his left.*"—Lavater.

Restaurateur, Fre., a cook, in France, who keeps victuals already dressed, to be served in the house or abroad, at the person's request, of which he presents you a list for your choice, called *carte du jour*, a bill of fare.

Restaurat, the house where the establishment of a *restaurateur* is kept.

Retirement, private abode. *Retirement* in the decline of life has always been the wish of the sages ; exemplified by those born in this happy land of liberty : Washington, Adams, Jefferson, Madison, Monroe, Carrol, &c. &c.

Revenge, return of an injury. Revenge is a mean and wicked vice ; it belongs only to the coward and the uncivilized savage. We have a right to defend our lives and property ; but we have none to abuse people merely for *revenge*. A worthy man, instead of harboring the malice which gnaws the

vitals of the *vengeful*, finds, on the contrary, a real satisfaction in pardoning the wretch who has offended him.

A revengeful knave will do more than he will say ; a grateful one will say more than he will do.

Revenons à nos moutons, Fre. Phrase, let us return to our sheep, let us resume our subject ; it is used in conversation to check an impertinent deviation from the topic thereof.

Rewards and punishments are the basis of good governments.

Reynard is still Reynard, when he puts on a surplice.

Rhetoric, the art of speaking with propriety and elegance. *Rhetoric* teaches us to affect the passions, by suitable illustrations and imagery, and to arrange the arguments to the best advantage. The chief figures of speech are Metaphor, Simile, Climax, Allegory, Personification, Irony, Apostrophe, Hyperbole, Antithesis, Interrogation, and Exclamation. The *rhetorical* arrangement or disposition, consists in the placing of the parts of a discourse, argument, oration, harangue, address, or composition, in the most impressive and suitable order. A discourse is divided in five or six parts, viz. exordium, narration, proposition, confirmation, refutation, and conclusion or peroration. For illustration, see the words in their alphabetical order.

Riche, Fre., rich, opulent. *Il n'est rien de plus orgueilleux qu'un riche qui a été gueux.* None so proud as the rich who raised himself from nothing.

Socrates said, "he is the *richest* who is contented with least ; for content is the wealth of a nation."

If rich, be not elevated ; if poor, be not dejected.

If you want to enrich a person, study not to increase his stores, but to diminish his desires.

It is only when the rich are sick, that they fully feel the impotence of wealth.

Riches in the Indies, wit in Europe, and pomp among the Ottomans.—Turkish Prov.

In a country where the universal thirst is for *riches*, man stands in a deplorable situation ; for he sacrifices to that idol his conscience, his soul, his honors ; in short, the most precious thing he enjoys on earth—his rational happiness.

Riches, like manure, do no good till they are spread.

"Though *riches*," says the Rambler, "often prompt extra-

gant hopes and fallacious appearances, there are purposes to which a wise man may be delighted to apply them. They may, by a rational distribution to those who want them, ease the pains of helpless disease, still the throbs of restless anxiety, relieve innocence from oppression, and raise imbecility to cheerfulness and vigor."

"An immoderate desire of *riches* is a poison lodged in the soul. It contaminates and destroys every thing which was good in it. It is no sooner rooted there, than all virtue, all honesty, all natural affection, fly before the face of it."

"Men pursue *riches* under the idea that their possession will put them at ease, and above the world. But the law of association often makes those who begin by loving gold as a servant, finish by being themselves its slave; and independence without wealth, is at least as common as wealth without independence."

Ridicule, Fre., ridiculous.

"*Nous ne nous rendons jamais plus ridicules par les qualités que nous possédons, que par celles que nous affectons avoir.*"—Laroche-foucault. We are never made so ridiculous by the qualities we have, as by those we affect to possess.

"The talent of turning men into *ridicule*, and exposing those we converse with, are qualifications of little and ungenerous tempers."

Rien n'est impossible à celui, qui en a envie, Fre. Prov., nothing is impossible to the willing mind.

Rien ne se donne plus libéralement que les conseils, Fre. Prov., nothing is given more liberally than advice, (light excepted.)

Right, fit, proper, true, just, straight. Pope says

"In spite of fate; unerring reason spite,
One thing is true—whatever is, is right."

"*Risu inepto res ineptior nulla est*," Lat.,—Martial. nothing is more silly than a silly laughter.

Robe de chambre, Fre., a morning gown.

Rôle d'équipage, Fre., an official list of a crew and persons on board, which neutral vessels are obliged to produce in time of war.

Rope, a cord, a string, a halter. "Give him but rope enough, and he will hang himself."

Rose, a sweet scented flower.

The fairest rose at last is withered.

Roses—if you lie on roses when young, you may lie on thorns when old.

Roué, Fre., it cannot be literally translated. A person skilled in the mischievous art of seduction.

"*Royalty*," according to Agesilaus, "ought not to consist in vain pomp, but in great virtues."

Ruin, destruction, overthrow. "Do not ruin yourself to save a man, from whose character or situation, there is no hope of your actually serving."

Rules of behavior found in this work, and reduced into a small compass. See *Appendix*.

Rusé, Fre., cunning.

Ruse, Fre., stratagem. *Ruse contre ruse*, a stratagem against another.

Ruse de guerre, Fre., stratagem of war.



S.

Sabbath, or the day of rest and public worship. "The Sabbath is the Lord's day, and it is recommended to us to abstain from servile and laborious work, except such as matters of necessity, of common life, or of great charity. It is a day of spiritual joy, festivity and thanksgiving."

Sage, Fre., wise. "*Il est plus aisé d'être sage pour les autres que pour soi-même.*"—Larochefoucault. It is easier to be wise for others than for ones-self.

Sagesse, Fre., wisdom. *La plus grande sagesse de l'homme est de connoître ses fautes.* Man's greatest wisdom is to know his failings.

Sale à manger, Fre., a dining room.

Salus populi suprema est lex, Lat., to promote the welfare of a nation is a supreme law; an act agreeable to the creator of all things.

It is the duty of every individual, under whatever government he may live, to contribute to the general welfare, by means, precepts, and example.

Sampson was a strong man, yet he could not pay money before he had it.

Sang-froid, Fre., literally, cold-blood, viz. with deliberation, indifference.

Sans autre forme de procès, Fre., without any other formality.

Sans cérémonie, Fre., without ceremony.

Sarcasm, a keen reproach, a taunt, a jibe; a biting jest.

Satire, a poem in which wickedness or folly are censured or ridiculed.

Satire should not be like a saw, but as a sword; it should cut, not mangle.

Satirist, one who writes satires on prevailing vice or folly.

"A *satirist* of true genius, who is warmed by a generous indignation of vice, and whose censures are conducted by candor and truth, merits the applause of every friend of virtue. He may be considered as a sort of supplement to the legislative authority of his country; as assisting the unavoidable defects of all legal institutions for the regulation of manners, and striking terror, even where the divine prohibitions themselves are held in contempt."—*Crousat*.

Satisfaction, gratification, amends, recompense, atonement.

"It is a noble *satisfaction* to be ill spoken of, when we are conscious of doing what is right."

Alexander, king of Macedon.

"From scenes of virtuous simplicity and innocent enjoyment, we borrow the most flattering *satisfaction*; we see at once the dignity and felicity of human nature, and for a while forget what we are liable to suffer, by thinking what we have a capacity to enjoy."

Savant, Fre., a learned man.

Saving, frugal. Franklin has said with propriety,

"For age and want save while you may,
No morning sun lasts a whole day."

Savoir vivre, Fre., good-breeding. A gentleman's behavior. It is this knowledge in which Lord Chesterfield was so great a master, and wished his son to be proficient in. His

precepts were selected with care from his letters, and transferred to this work for the use of youth:

Saying, expression, maxim.

Saying and doing are two different things.

Say well is good, but do well is better.

Say go on when you are an agent for others; but come on friends; when you work for yourself.

Say nothing about my debts, unless you mean to pay them.

Scene, the stage part of a play, place of an action, series of events, exemplified by the following domestic scene.

“Two or three girls, and two or three boys;
 Dirty and ragged, and making a noise;
 Some calling for this, and others for that;
 One pinching the dog—another the cat;
 And Bill, the sly rogue, with a sorrowful phiz;
 Bawling out that ‘Sam’s bread has more butter than his.’
 And then the sly urchins, all covered with grease,
 Sitting down on the hearth to examine each piece;
 And if one is wisest, or thickest, or longest,
 Let him that’s the weakest, beware of the strongest—
 A battle ensues, and a terrible clatter,
 The mother cries out, ‘what is the matter?’
 Each tells his own story, and tries to defend it,
 ‘It won’t do you young rogue, a box must end it!’”

Scandal, offence, opprobrious censure. Chesterfield says, “in *scandal* as well as in robbery, the receiver is always thought as bad as the thief; any one who has unfortunately acquired a name of casting reflections on others, will at length be avoided, if not as a mischievous bull, at least as a contaminating plague.” A hint to youth of both sexes.

Scire facias, Lat., Law Term, cause it to be known.

Scholar, a disciple, a man of letters. “The *scholar* without good breeding is a pedant, a philosopher, a cynic; the soldier a brute, and every man disagreeable.”—*Chesterfield*.

Scribendi recte, sapere est et principium et fons, Lat., good sense and knowledge are the foundation of good writing.

Secundo, Lat., second.

Secundum artem, Lat., according to art.

Seek not for the good man’s pedigree.

Seldom seen, soon forgotten.

Self-command. To become the master of our passions, is

the greatest achievement that a man can perform in his life; without this victory over one's-self, no one is secure against their effervescence, the cause of so many of our troubles; and very few have fortitude enough, when grown up in years, to undertake the contest. Should those who have the care of the education of youth, take the trouble upon themselves to inculcate that virtue, by nipping those passions in the bud—both youth and parents would be, no doubt, much indebted to them.

Self-Interest, is the unvarying leading star or magnet of our affections, or the chief ingredient of man's motives, giving a steady direction to the voyage through life; expressed by Pope, thus :

“ Search then the ruling passions, there alone
The wild are constant, and the cunning known,
The fool consistent, and the false sincere,
Priests, Princes, Women, no dissemblers here.
This clue once found, unravels all the rest,
The prospect's clear, and Wharton stands confest.”

Self knowledge. “The great and important end of all education is *self knowledge*, which is, next to the knowledge of God, the most useful and comprehensive attainment in the whole moral system.”

Self-love.—“Notwithstanding all the discoveries that have been made in the region of *self-love*, there still remains much *terra incognita* to be discovered.”—*Larochefoucault*.

“*Self-seeking* or *selfishness*, is the aiming at our interest only, in every thing we do. It must be distinguished from that regard which we ought to pay to the preservation of our health, the cultivation of our minds, the lawful concern of business, and the salvation of our souls. *Selfishness* evinces itself by the parsimoniousness, oppression, neglect, or contempt of others, rebellion, sedition, egotism, immoderate attempt to gain fame, power, pleasure, money, and frequently by gross acts of lying and injustice.”—*Buck's Theological Dictionary*.

That unhappy being who is possessed with the preceding distemper of the mind, who lives only for himself; nobody will care for while living, and nobody will miss after he is deposited in his grave.

Semper paratus, Lat., always ready.

Sensation, notice communicated by the senses.

"It is less difficult to feign the sensations we have not, than to hide those we have."—Larochefoucault.

Sense, faculty by which external objects are perceived, understanding.

"Mere common *sense*, well cultivated and well directed, is capable of arriving at great excellence."

Sentence, decision, axiom, period. "A sentence *always* implies a completed proposition, or enunciation of thought. It is either simple or compound: Man is a human being, *is a simple sentence*. Time is of a limited period, but eternity has no end, *is a compound*."

Seriousness, "A certain degree of *seriousness*, in look and motions, gives dignity, without excluding wit and decent cheerfulness; a constant smirk on the face and a whiffling activity of the body, are strong indications of subtlety."

Chesterfield.

Servant, one in a state of subjection, one who serves another.

Who fears a servant is less than a servant.

Serve a great man, and you will see what sorrow is.

Spanish.

Set a beggar on horseback, and he will ride to the devil.

Shame, disgrace, reproach. "A sense of *shame* is one of the most powerful checks upon the atrocious vices which society deems scandalous; so that decency of manners in society is owing not so much to its laws, as to public sentiment, or the authority of opinion."

"*Shame*," says Mr. Locke, "is in children a delicate principle, which a bad management of them presently extinguishes. If you *shame* them for every trespass, and especially, if you do it before company, you will make them *shameless*. Moreover, if you expose them to excessive *shame* for their greater faults, they will be very likely to lose all *shame*, and if once lost, it is gone irrevocably. By tampering with this feeling too often, or with rough hand, children the most susceptible of *shame*, may be made quite callous to its influence."

"Which is the greatest *shame*, to be refused a post which we deserve, or to be put into one we do not deserve."—*Labruyere*.

Sic passim, Lat., thus everywhere. It is sometimes used as an epigram, against monotony, repetition.

Sic transit gloria mundi, Lat., thus ends the world's glory.

Sicut ante, Lat., as before.

Sifait or *oui*, Fre., affirmation, yes.

Il ne faut qu'un oui pour rendre un homme heureux, one yes may make a man happy.

Signalement, Fre., description of a person.

Silence is consent. *Chi tace confessa*, Ital., of all the virtues Zeno makes the choice of silence; for, by it, he said, "I hear other men's imperfections and conceal my own."

Silent—we ought either to be silent or speak things that are better than silence.

There was a school among the ancients, where the pupils spent several years in learning the very necessary art of being *silent*. Nature has given us but two ears and one tongue; and we ought to know that the Scripture has said, "be swift to hear, but slow to speak."

Silly, foolish. "A young man who seems to have no will of his own, and does every thing that is asked of him, is called a very good natured, but at the same time is thought a very *silly* young fellow."—*Chesterfield*.

Simile, or comparison, is a figure by which we compare one thing with another. Example: the Bible is a tree of knowledge; That man has the strength of a lion.

Sincerity, freedom from hypocrisy, uprightness, plainness, honesty.

Sincerity and truth ought to be recommended to youth, for being the basis of every virtue. That cloudiness of temper, where the heart is hid, those heavy curtains spread by art through which the native affections are not allowed to penetrate, depict an object far from being amiable in any season of life, but particularly in youth.

Sin, an act against the law of God. "If you would be free from *sin*, fly temptation. He that does not endeavor to avoid the one, cannot expect Providence to defend him from the other."

Sincope, Fre., fainting. It is used by physicians in the place of *deliquium animi*.

Sine cura, Lat., without care; a sinecure

Sine die, Lat., without a day. The business is deferred *sine die*, i. e. no day was named for farther meeting.

Sine qua non, Lat., an indispensable, or absolute necessity.

Sinful, unsanctified, wicked. "He is doubly *sinful*, who congratulates a successful knave."—*Publius Syrus*.

Si sit prudentia, Lat., there be but prudence.

Sketch, an outline, a rough draft

Slander, false invective, disgrace, reproach, ill name. *Slander* is a propensity of the mind to think ill of all men, and afterwards to utter such sentiments in scandalous expressions.

"*Slanderers* are a composition of the most detestable vices, pride, envy, hatred, lying, &c., and yet, it is a lamentable truth, that those wretches are escaping the chastisement that their envenomed darts deserve."

"When cruel slander takes her impious flight,
What man's secure against her baleful sway ?
Virtue herself must sink in shades of night,
And spotless innocence must fall a prey :
With guile elated and malicious leer,
Her neighbor's fame she wantonly destroys ;
No cruel treatment seems to her severe,
Vile defamation all her time employs,
How vile the bosom whence vile slanders flow,
There sweet content and downy peace ne'er dwell,
But all the pangs of misery and woe,
Of torments and remorse, the dreadful cell."

"*Such as give ear to slander, are worse than the slanderers themselves.*"—Domitian.

Slanderer, one who belies another.

"*The most dangerous of wild beasts is the slanderer ; of tame ones, the flatterer.*"—Publius Syrus.

Slanderers are like flies that quit a man's good parts and light only upon his sores.

"*Slandering the dead is like envious dogs that bark and bite at bones.*"—Zeno.

Sleep, repose, rest, slumber.

The less a man sleeps, the more he lives.

Sluggard, an inactive lazy fellow.

A sluggard takes a hundred steps, because he would not take one in due time.

Smattering, obtaining a superficial knowledge. "Some get a *smattering* in every thing ; they fill their heads with superficial notions of things, but are very much out of the way of attaining truth or knowledge."

Sobriety, temperance.

Sobriety without sickness is commendable, and mirth without modesty is detestable.

It ought to be remarked to youth, that without *sobriety*, we can neither spend a happy life, nor obtain long years in this sublunary world. We seldom see a tippler arrive at a great age, or without being attended with infirmities, although the strength of his constitution may in some measure screen him for a time; but how feeble is he, in comparison to a man who has lived temperately! the difference is still more striking in point of intellect—the true solace of man, which the former has exchanged with the brute, whom Providence has formed, to look upon the earth, instead of heaven, which is reserved for the future residence of the sober and honest man.

“*Social intercourse*; from it are derived some of the highest enjoyments of life. Where there is a free interchange of sentiments, the mind acquires new ideas, and by a frequent exercise of its powers, the understanding gains fresh vigor.”—*Addison*.

Society, community. “*Society*, when formed, requires distinction of property, diversity of conditions, and a multiplicity of occupations, in order to advance the moral good.”

Soi-disant, Fre., self-saying. A *soi-disant count, marquis*; a self-styled count, marquis, &c.

Soirée, Fre., evening, or night; by it is meant the pleasures of the great, always spent in the dark, to put a cover on their deeds.

Solatium, Lat., comfort.

Solecism, an impropriety, or badness of speech.

“*So live and hope, as if thou would die immediately.*”

Sombre, Fre., dark.

Pliny.

Song, a poem to be modulated by the voice; much art is required in the allegory which it ought to contain.

Sonnet, a small poem of fourteen lines.

“Go, beauteous rose, and deck the lovely breast
Of her whose image ever dwells in mine,
And in the fair abode supremely blest,
With balmy sweets repay the bliss divine.
Emblem of beauty! (for alike you fade)
Do not through jealous pride or envy frown,
Because the tints that in her cheeks are spread,
Can boast a brighter crimson than thine own:
But kindly tell her, when thy fate is near,
That tho’ she now may boast a youthful prime,
Yet soon, like thine, her charms must disappear,
Like thine confess the spoiling hand of time.”

Haply thy early fate the fair may move,
To smile propitious on Lorenzo's love."

Sophisms are fallacious arguments, by which falsehood is made to assume the appearance of truth. A *sophism* in composition is when we infer that of any thing in an aggregate or compound sense, which is only true in a divided sense.

Sophistry is reasoning founded on false premises, on an ambiguity of terms, on some erroneous mode of stating the argument, &c.

Sortie, Fre., sally out.

Soubrette, Fre., a name appropriated to the stage. A waiting woman.

Soupirer, Fre., sighing, a mournful and audible breathing. Belching is humorously called in French the Bacchus sighing.

Souvenir, Fre., used as *memento*, Lat., a note to waken memory.

Speaker, one that speaks. Chesterfield says, "never interrupt any *speaker*; it is considered as the height of ill manners to interrupt any person while *speaking*, by *speaking* yourself, or calling off the attention of the company to any subject."

Speaking.—Precipitancy of *speech* confounds all articulation, and all meaning.

Spelling.—"Orthography, or *spelling* well, is so absolutely necessary for a man of letters or a gentleman, that one false *spelling* may fix a ridicule on him for the remainder of his life. Reading carefully will contribute, in a great measure, to preserve you from exposing yourself by false spelling; for books are generally well *spelled*, according to the orthography of the times. Sometimes words, indeed, are *spelled* differently by different authors, but those instances are rare, and where there is only one way of *spelling* a word, should you *spell* it wrong, you will be sure to be ridiculed. Nay, a woman of a tolerable education would despise and laugh at her lover, if he should send her an ill *spelled* billet doux."—*Chesterfield*.

Spero meliora, Lat., I hope for better times.

Spur, a sharp point fixed on the rider's heel, incitement.

A spur in the head is worth two on the heel.

Standard, an ensign, test of other things, settled rate. A writer on education, observes, "that youth ought to be placed on a high *standard* or elevated aim; and that it constitutes the

safeguard of character, and main spring of excellence. It is what makes the skilful mechanic; the enterprising merchant; the useful citizen; the learned jurist, and the wise statesman."

Stanza; this word is derived from the Italian, and is composed of a staff or set of verses.

Statesman, a politician. "The true genius that conducts a state, is he who doing nothing himself, causes every thing to be done; he contrives, he invents, he foresees the future, he reflects on what is past, he distributes and proportions things; he makes early preparations, he incessantly arms himself to struggle against fortune; as a swimmer against a rapid stream of water, he is active night and day, that he may have nothing to change."—*Massillon*.

Statu quo, Lat., in the same place, or state, where the parties were.

Stoics, a sect amongst the ancient philosophers who were considered to enjoy a perfect calmness or tranquillity of mind, incapable of being ruffled either by pleasure or pain.

Stranger, a foreigner. "A *stranger*, if just, is not only to be preferred before a countryman, but a kinsman."—*Pythagoras*.

"As you receive the stranger, so you receive your God."

Lavater.

Stratum, Lat., layer. *Stratum, superstratum*, layer upon layer.

Strife, contention, discord.

"Says Kate to Tom, in matrimonial strife;
'Curs'd be the hour, when I became your wife';
'By all the powers,' cried Tom, 'but that's too bad,
You've curs'd the only civil hour we've had.'"

Studies, application to books, deep thoughts. "As an army, well disciplined and arranged in proper order, is superior to the greatest number of troops in irregularity and confusion; so well directed *studies*, and an orderly course of reading, will give more knowledge in a short time, than a whole life spent in detached and desultory inquiries."—*Walker*.

Study, application to books, deep thoughts. "He who has begun his fortune by *study*, will certainly confirm it by perseverance; the love of books damps the passion for pleasure, and when this passion is once extinguished, the expenses of life are

light; thus a man, possessed of more than he wants, can never be subject to great disappointments, and avoid all those mean-nesses which indigence sometimes unavoidably produces."

Vicar of Wakefield.

Study of nature. Youth ought to be invited, in order to fortify their belief in the existence of the Supreme power, who has created the wonders of nature; to study her works, in which the mind cannot but expand, and the imagination take a bold flight; especially by making themselves acquainted with the planetary system, and by actually viewing the wild range of hills, mountains, valleys, and groves, as well as the majestic swell of the ocean, forming those undulating ridges, worthy of our admiration, and which by breaking against the hoary cliffs, foam apparently with rage by meeting opposition. Indeed, this alone, although but a part of the great creation, is nevertheless capable of wakening sensations in the spectator, too sublime for utterance, and has that happy effect, of reminding us forcibly of the power and wisdom of the Divine Creator, who is to judge us after our departure from our short residence on this sublunary earth.

Stultorum nomina, semper parietibus insunt, Lat., the names of fools are always found on the walls.

Stultus nisi quod ipse facit, nihil recta putat, Lat. Prov., the fool thinks only what he is doing worthy of notice.

Style, manner of writing. Chesterfield writes to his son, that "the *style* is the dress of thought; and let them be ever so just, if your *style* is homely, coarse, and vulgar, they will appear to as much disadvantage, and be as ill received as your person, though ever so well proportioned would, if dressed in rags, dirt and tatters. It is not every understanding that can judge of the matter; but every ear can and does judge, more or less of style.

"Mind your diction; in whatever language you either write or speak, contract a habit of correctness and elegance. Consider your *style*, even in the freest conversation and most familiar letters. After, at least, if not before you have said a thing, reflect if you could not have said better."

Style in Composition.—"As each man has peculiarities in his way of thinking, so has he in his manner of speaking, and consequently in his *style*. For *style* may be defined, that particular way in which a man chooses or is accustomed to express

his thoughts, by speech or writing. Every *style* must be grammatical, but one mode of grammatical *style* may differ from another; and yet all very good. It must be perspicuous, but not too much so, for fear it should be obscure. The beauty of language does not consist in learned or uncommon phrases, but in the use of such plain words as are understood by every body, and not offensive by their meanness.

"But observe, that sense must not be sacrificed to sound, even in verse, far less in prose.

"*Style*, in order to be good, must be pure, that is, must be according to grammar and idiom."

Beattie on Moral Science.

Sub, Lat., under, *sub*-scribe, write under.

Succedaneum, Lat., a substitute.

Such as the tree, such is the fruit.

Sui generis, Lat., of its own kind.

Summum bonum, Lat., the chief good.

Sunday, the Christian sabbath. The solemnities of our religion are variously observed with equal value to man.

It will not be improper here to observe, that, ~~when~~ parents and slaveholders do not keep their families, dependants, &c., within religious duties, that day, instead of promoting virtue, is calculated to spoil their morals, through idleness, the mother of vice.

Super, Lat., upon, over and above. *Super*-scription, the writing over a letter.

Surgo ut prosim, Lat., I rise to do good. This is said with propriety about both the sun and a good man.

Surveillance, Fre., *Bureau de surveillance*, one of the odious offices of espionage in France, established in the era of terror.

Suspicion, distrust, jealousy. "*Suspicion* is no less an enemy to virtue than to happiness. He that is already corrupt is naturally *suspicious*, and he that becomes *suspicious* will quickly be corrupt."—*Rambler*.

Swearing, using the name of God in vain, declaring upon an oath. "We may frequently hear some people in good company, interlard their conversation with oaths, by way of embellishment, as they suppose, but we must observe too, that those who do so, are never those who contribute, in any degree, to give that company the denomination of good company. They are

generally people of low education; for *swearing*, without having a single temptation to plead, is as silly and as illiberal as it is wicked."—*Chesterfield*.

Syllogism, an argument composed of three propositions, so disposed, that the last is necessarily inferred from those that precede it. Example: our Creator must be worshipped. God is our Creator; therefore God must be worshipped.

Sympathy, fellow feeling. "If a person who has lost a precious friend, can find another who will feelingly participate in his misfortunes, he is well nigh compensated for the loss; and delightful is the task, to a feeling mind, of softening the pillow of the sick, amusing the unhappy and alleviating the tortures of the afflicted."

Beattie on Moral Science, observes, that "*sympathy* with distress is thought so essential to human nature, that the want of it has been called inhumanity. Want of *sympathy* with another's happiness is not stigmatized by so hard a name; but it is impossible to esteem the man who takes no delight in the good of his fellow creatures; we call him hard-hearted, selfish, unnatural; epithets expressive of high disapprobation." But who could refuse such a noble attribute to human nature, when William Cowper grants it to irrational creatures? when he says:—

"A nightingale, that all day long
Had cheer'd the village with his song,
Nor yet at eve his note suspended,
Nor yet when eventide was ended,
Began to feel, as well as might,
The keen demands of appetite;
When, looking eagerly round,
He spied far off, upon the ground,
A some-thing shining in the dark,
And knew the glow worm by his spark;
So, stooping down from hawthorn top,
He thought to put him in his crop.
The worm, aware of his intent,
Harangu'd him thus, right eloquent—
'Did you admire my lamp, quoth he,
As much as I your minstrelsy,
You would abhor to do me wrong,
As much as I to spoil your song;
For 'twas the self-same pow'r divine
Taught you to sing, and me to shine;
That you with music, I with light,
Might beautify and cheer the night.'

The songster heard his short oration,
And waybling out his approbation,
Releas'd him, as my story tells,
And found a supper some where else."

Synecdoche, a figure by which a part is taken for the whole, or the whole for a part. As, the dog is a faithful animal ; that is, all animals of the dog kind. Ships sail on the deep ; that is, upon the ocean.

Synonymous, expressing the same thing by different words ; like.

Syntax, a part of grammar which teaches the construction of words.



T.

Table d'hôte, Fre., table of the landlord, viz. ordinary.

Tableau, Fre., a picture, description, idea, table, list, catalogue.

Tact, Fre., feeling. *Il a le tact*, he is well acquainted with business, with the world, &c.

Talis pater qualis filius, Lat., such father, such son.

Talker, a loquacious person, boaster, bragging fellow. Great *talkers* in company are looked upon as a plague, and are avoided or made the butt when suffered to remain.

Tant mieux, Fre., so much the better.

Tant pis, Fre., so much the worse.

Taste, relish, discernment. "All men, and even children, have something of taste, as appears from the pleasure they take in songs, tales, wit, and humor, pictures, and other imitations. But education and study are necessary to the improvement of taste ; and it may be improved by various methods. Whatever tends to enlarge, correct, methodise our knowledge, either of men or things, is to be considered as a means of improving judgment and consequently taste. History and geometry, and those parts of philosophy which convey clear ideas,

and are attended with satisfactory evidence, are particularly useful in this respect; to which may be added, such acquaintance with life and manners, as fits a man for business and conversation."

Tautology, repetition of the same words, or of the same sense in different words, without conveying any new idea; for instance, to converse, means, to talk together with another person, therefore it is wrong to say, conversing together; to rise includes the idea of going up, as well as fall the idea of falling down; so it is wrong to add up or down, &c.

Teacher, instructor of youth, preceptor, tutor. Parents cannot be too careful in the choice they make of an instructor for their children. They ought most scrupulously to investigate his moral character, as well as his capability of conveying instruction; and after having found one qualified for the office, he should, be respected and patronised. The profession of a private or public teacher, is not to be considered as a degrading or humiliating; one it is, in fact, one of the most dignified and ennobling, since he is

"To teach the young idea how to shoot,
To pour the fresh instruction o'er the mind,
To breathe th' enliv'ning spirit, and to fix
The virtuous purpose in the glowing breast."

They ought, therefore, to be treated with the most marked esteem and respectful attention, particularly in the presence of their pupils. Parents should be extremely cautious never to express any other sentiments than esteem for their character, before their offspring; should they act otherwise, they would not certainly be aware of the prejudicial effects such conduct would effect on the hearers minds, nor of the magnitude of the mischief; for it would cross the dearest wishes of their own hearts, by tearing away the foundation of deference to all supervising authority.

The most important part of the art of *teaching*, according to the best authors on the subject, after the breaking of the will of the pupil, is to learn the young mind to think for itself, and to exercise its faculties of judgment and understanding, as well as memory. The less they are exercised in childhood, the more feeble they become in manhood. To accustom them to help

themselves as soon and as much as they are able, conduces wonderfully to the improvement of their faculties, and has a favorable influence upon their disposition; while, should they be taught to depend altogether on another, sloth, and the canker of pride, would be apt to spoil whatever of excellence nature had bequeathed to them.

"Parents should consider what a variety of circumstances tend to render the evil reports of their children, respecting their *teacher*, false and exaggerated. It is to be supposed from the weakness of their age, their judgments are imperfect and unqualified. They hate those who restrain them; they feel resentment for correction; so it would not be astonishing if they should make misrepresentations. Let, then parents, consider these things impartially, and when there is reason to suspect that confidence has been misplaced, it is but to withdraw it immediately, without altercation or reproach."

Teeth, the organs of mastication.

If you cannot bite, never show your teeth.

Tel maitre, tel valet, Fre., like master like man.

Temperance, moderation in the use of food and strong drink. "The virtue of temperance in the use of food is too little practised by many, who, at the same time, would be shocked by the charge of excess in the use of strong drink. Such is the weakness of human nature, and such the deceitfulness of sin. Yet intemperance in eating is perhaps no less mischievous than in drinking; and when properly considered, equally disgraceful. It enfeebles both mind and body; it is a sinful waste; and the frequent forerunner of poverty and want. The victim of this unhappy vice becomes heavy, idle, and at length a burden to himself and to the community.

"Excess in the use of food begins at a point far short of that brutal intemperance which shocks every beholder; it begins soon after hunger is appeased, and the animal spirits are refreshed; it begins when the otherwise satiated appetite must be tempted by variety and by dainties; it begins when a person begins to feel oppression.

"Nor is there perhaps any other habit so bewitching, and which so soon becomes unconquerable, as drunkenness. The reason is plain. No other vice so effectually destroys reason; and, when the faculties of the mind are overturned, what means can the unhappy person use, or what course can another take

with him, to set him right ? To attempt to reform a confirmed drunkard, is much the same as the preaching to a madman or an idiot."

Temper, disposition. "The calm and disquiet of our *temper*, depends not so much on the affairs of the moment, as on the disposition of trifles that daily occurs."—*Larochefoucault*.

"Good nature and evenness of *temper*, will give you an easy companion for life ; virtue and good sense, an agreeable friend, love and constancy, a good wife and husband."

Temper, its effects on society.—"The more communicative a people are, the more easily they change their habits, because each is in a greater degree a spectacle to the other, and the climate which makes a nation delight in being communicative, makes it also delight in change ; and that which makes it delight in change forms its taste."—*Montesquieu*.

Temper, suspicious. "A *suspicious temper* is the source of misery to its possessor. As a suspicious spirit is the source of many crimes and calamities in the world, so it is the spring of certain misery to the person who indulges it. His friends will be few ; and small will be his comfort in those whom he possesses. Believing others to be his enemies, he will of course make them such. Let his caution be ever so great, the austerity of his thoughts will often break out in his behavior ; and in return, he will incur suspicion and hatred."—*Blair*.

Time discloses every thing.

Tenderness, the state of being tender ; kind attention.

"*Tenderness without capacity of relieving, only makes the man who feels it, more wretched than the objects which sue for his assistance*."—Citizen of the World.

Tentamarre, Fre., a thundering noise.

Terra incognita, Lat., unknown land or country.

Tête de pont, Fre., M. T., the head of a bridge.

Tête à tête, Fre., head to head, or opposite to one another.

Nous dînerons tête à tête, we shall dine by ourselves : meaning but two.

Theme, a subject, short dissertation.

Thing, whatever is, not a person. Aristotle says, "when you can have a good *thing*, take it ;" and Plato says, "if you do not take it, you are a great coxcomb." "Those who apply themselves too much to little *things*, commonly become incapable of great ones."—*Larochefoucault*.

Tidings, news, intelligence. "The distant sounds of music, that catch new sweetness as they vibrate through the long drawn valley, are not more pleasing to the ear, than the *tidings* of a far distant friend."—*Citizen of the World*.

Tiers état, Fre., the third state. Before the revolution of France, there were three states or ranks in that kingdom: the Clergy, Nobility, and the non nobles, or *tiers état*. The tri-coloured flag is an emblem of the three orders.

Time, the measure of duration.

Time and tide stay for no man.

Time and patience change a mulberry leaf into satin.

Fre. Prov.

"*Time, the herald of truth*."—Cicero.

"*Nothing is more precious than time, yet nothing is less valued*."—St. Bernard.

Our happiness in this world and the next depends on a proper use of *time*. Providence has allotted us a stated *time* to improve the faculties which she has given us, and if this time is not properly attended to, they are not only left uncultivated, but generally depraved and ruined forever.

"How wretched he
That so haunted by the ghost of murdered time,
And he how happy,
Whose yesterday look backwards with a smile;
Nor like the Parthian, wound him as they fly!"

Dr. Young.

Timidity, timorousness. "*Timidity* is a disease of the mind more obstinate and fatal than presumption, because the *timid* man persuades himself that every impediment is insuperable."

Timidus se vocat cautum, parcum avarus, Lat. Prov., the coward says he is cautious, the miser that he is frugal. Is there a better proof of the excuses each one in the world makes to cover his failings?

Tirade, Fre., a long strain of words, a passage in a book.

Tirer le diable par la queue, Fre. Prov., to draw the devil by the tail, to be on one's shifts.

Title, name, claim of right. Writers have generally ascribed the origin of *titles* attached to names, as well as badges worn for personal distinction in sovereignties, to the creation

of the feudal system, which occurred in the beginning of a memorable era called the dark ages, when barbarian adventurers from the northern part of Europe, under the denomination of Vandals, Goths, Visigoths, and others, allured both by the charms of the climate and opulence of Rome, after having overrun and devastated the country in their march, took and unmercifully plundered that superb city, and extended their rapine and depredations through the whole classic soil of the peninsula.

It will not be improper here to observe, that those frivolous marks of the human mind ought not to be attributed to these barbarians; they were rather the followers of the example set before them by the inconsiderate Constantine, emperor of the east, who having dazzled with *titles* those on whom the defence of the state was entrusted, banished away real merit: of course ignorance and effeminacy were the consequence thereof, which opened a door to the invasion of those barbarians.

"Once," said a person, in dispute concerning *titles*, "I had the honor to be in company with an excellency and a highness. His excellency was the most ignorant and brutal man I ever saw; and his highness measured just four feet eight inches."

To-morrow, the day after the present day.

"Our yesterday to-morrow now is gone,
And still a new to-morrow does come on.
We by to-morrow draw up all our store,
Till the exhausted well can yield no more."

Ton, Fre., tone, voice, sound. Its meaning in French extends to deportment, carriage, and style.

Totis viribus, Lat. with all their might,

"To prescribe physic for the dead, and advise for the old, is the same thing."—Diogenes.

Fort homines quod sententiæ, Lat. Max., as many men as opinions.

"Many men of many minds,
Many birds of many kinds."

This maxim is derived from the ancient Romans, and proves that diversity of opinions was then as common as at the present day. But who could have thought that in point of opinion in religious matters, instead of improving by a change of the

sophistical paganism for a religion well adapted to men's reason, and well calculated to impress both their imagination and their hearts with that celestial virtue, charity, they had fallen into a contrary course, and lit up the torch of discord, and raised a war of extermination. If the precepts of the gospel, as containing the rules of duty for man towards his creator, had, like the Mahomedan creed, encouraged the making of converts by main force of arms, there would have been some shadow of excuse for those atrocious wars; but it is the very reverse; the Christian religion is known to be, in its tenets, the most charitable, the most beneficent of all the systems on the face of the earth; yet even this religion, when debased by ignorance and superstition, falls into that species of infuriated insanity, called fanaticism. Taught by what occurred during the period of darkness, fury, and rage, men ought to have perceived that it was nothing but interest, ambition, pride, and presumption, which has caused a continuation of those horrid ecclesiastical tribunals that disgrace Europe at this advanced period,—tribunals which had their origin in the iron age of vice and ignorance.

There is, however, a hope left, that those partial clouds of the dark ages still hanging round the horizon of Europe, will before long be dispelled by the refulgent rays of discreet and virtuous philosophy; the progress of its benefits, although slow, are nevertheless sure and permanent, and at length the old world will be indebted to the new for an example in point of religious concerns.

Then the Christian religion and toleration being joined hand in hand, the former will not only keep its empire undisturbed, but, as in the culture of the tree of knowledge by means of good works, every man will be equally entitled to a share of its fruit. Should this glorious era for the peace of humanity ever arrive, its shading branches will soon spread over every quarter of the globe.

Toujours prêt, Fre., always ready.

Tournure, Fre., mien, air, appearance.

Tourniquet, Fre., an instrument to press on the arteries, to stop the effusion of blood.

Tout a coup, Fre., suddenly.

Tout ensemble, Fre., all together,

Tout le monde est sage après coup, Fre., every one is wise after the misfortune is past.

Experience is the best teacher.

Tracé, Fre., (term of engineering,) a sketch, draft.

Tragedy, a dramatic representation of a serious action.

Traineur, Fre., a soldier at the rear of an army who cannot get along with the rest, being tired, sick, &c.

Transeat in exemplum, Lat., let it pass into an example.

Translation, the act of turning into another language ; version.

Transposition, the act of putting one thing in the place of another. In composition it is the *transposition* of words out of their natural order for the sake of superior beauty ; for exercises, see Murray's Grammar.

Travel, journey. "*Travel*, in the younger sort, is part of education ; in the latter, a part of experience. He that *travelleth* into a country, before he hath some entrance into the language, goeth to school, and not to *travel*. That young men *travel* under some tutor, or grave servant, I allow well ; so that he be such a one that hath the language, and hath been in the country before ; whereby he may be able to tell them what things are worthy to be seen in the country where they go, what acquaintances they are to seek, what exercises or discipline the place yieldeth ; for else young men shall go hooded and look abroad little."—*Francis Bacon*.

A map of the country which a person wants to visit, is absolutely necessary ; and should some knowledge of mechanism, as well as drawing, be previously acquired, he may reap a full harvest from his journey ; for in case he meets with agricultural utensils, convenient furniture, machinery, &c. unknown to his country, he cannot introduce them at his return, because description alone is not sufficient to put up similar ones, proportion, symmetry, and form, being wanting to accompany it, and shows of what importance drawing is in the education of youth.

Treachery, perfidy, breach of faith, deceit. "Of all the vices to which human nature is subject, treachery is the most infamous and detestable, being compounded of fraud, cowardice and revenge."

Trick, a sly fraud, juggle, habit. School boys' *tricks*, as seizing by the buttons, putting their hands upon one another's shoulders, resting their feet on tables, chairs, &c. cutting sticks

or any thing in their way with their knives, too well sharpened for the welfare of the owners of the property they make themselves so free with, show plainly their low origin; for if they had good furniture in the house in which they have been brought up, their parents have reminded them of its impropriety. Besides, sneering, supercilious looks, or a silly vacant grin, are marks of a low education, and will continue for life if not corrected.

"Traditur dies die," Lat., Horace. One day is pressed by another. This ought to make man reflect on the time that he often spends in trifles, which might be turned to his profit, or for the benefit of society at large.

Trope is the name of one thing applied emphatically to express another thing. The *tropes* are divided into primary and secondary. The primary *tropes* are commonly reckoned four, metaphor, metonymy, synecdoche, and irony. *Tropes* and figures ought to be adapted to the strain of the composition; serious, if that be serious; cheerful, mournful, ludicrous, or elevated, according to the subject.

Trousseau, Fre., bride's clothes.

Truth, fidelity, exactness, reality. *Truth* is of divine origin.

Truth is mighty and will prevail.

Truth may be compared to seeds, they must be sowed in proper season, in order to sprout.

"He who conceals a useful truth is equally guilty with the propagator of an injurious falsehood."—St. Augustine.

Trust, to confide in, believe, venture.

If you trust before you try, you may repent before you die.

"Trust not the world, for it never payeth that it promiseth thee."—St. Augustine.

Turpe est relinqui, Lat., it is shameful to be left behind. to be excelled by our companions in study. O! Let us aspire to the ranks of the victors, or die in the contest.

Turpius efficitur quam accipere hospes, Lat., it is more disgraceful to be turned out, than not to have been received into society.

Two of a trade seldom agree.

U.

Uberima fides, Lat., an implicit confidence.

Ubi libertas, ubi patria, Lat., where liberty dwells, there is my country.

Ubique, Lat., every where.

Ultima ratio regum, Lat., the last reasoning of the kings : war.

Ultimatum, Lat., the last. It is used in negotiations between governments ; viz. he has received the *ultimatum*, the last answer.

Ult, abbreviation of the preceding.

Unbidden guests know not where to set down.

Unhappy—"none are so happy, or unhappy, as they imagine."—Larocheffoucault.

"*Un homme désprît serait-bien embarrassé sans la compagnie des sots*," Fre.—Larocheffoucault. A man of parts would be often embarrassed without the fool's society. A sarcasm against ignorance.

Un homme en vaut bien un autre, Fre. Prov., one man is as good as another.

Unkindness has no remedy at law.

Unique, Fre., extraordinary, uncommon. He is *unique* in his way. He is a singular personage.

Unworthy, not deserving. "He is an *unworthy* being who lives only for himself."—*Publius Syrus*.

Usé, Fre., worn out.

Ut cunque, Lat., prepared for every side.

Ut prosum, Lat., in order to do good.

V.

Vade mecum, Lat., go with me, come along.

Valeat quantum valere possunt, Lat., let it pass for as much as it is worth.

Valet de place, Fre., one acquainted with a city, hired by strangers in consideration of that knowledge. It is synonymous with *Cicerone*, in Italy.

"Valete et plaudite," Lat.—Terence. Farewell and applaud. It was the conclusion of a piece or a comedy in the time of ancient Rome. It is now used as an irony at the end of a bad discourse.

Valor, personal bravery, prowess.

"Valor in a private soldier is a hazardous trade."

Larochefoucault.

"Perfect valor consist in doing without witness, all we should be capable of doing before the whole world."

Ibidem.

Vanité, Fre., vanity, emptiness, petty pride.

"We should speak but little, should not vanity induce us to speak."—Larochefoucault.

"Be extremely on your guard against *vanity*," writes Chesterfield to his son, "the common failing of the unexperienced youth; but particularly against that kind of *vanity* that dubs a man a coxcomb; a character which once acquired, is more indelible than that of priesthood.

"O Vanity! thou constant deceiver, how do all thy efforts to exalt serve but to sink us! Thy false colorings, like those employed to heighten beauty, only serves to mend that bloom which they contribute to destroy."

Vanity is at the bottom of all our actions.

Vanity and pride of nations, "*Vanity* is as advantageous to a government as pride is dangerous."—Montesquieu.

Venality, mercenariness. Chilton, who was well aware of the *venality* which existed in the world, used to say that "gold was touched with the touch stone, and men with gold."

Venditioni exponas, Lat. Law., you must expose for sale.

"*Veni, vidi, vici*," Lat., Cæsar's brief account of a battle. I came, I saw, I conquered.

Venire facias, Lat., (Law) you shall cause to come. A writ empowering a sheriff to summon a jury.

Venture, to expose, to hazard, risk.

Venture not all in one bottom.

Venture a small fish to catch a great one. The parallel of this proverb in French is, "*On donne quelque fois un euf pour avoir un beuf.*"

Verba volant scripta manent, Lat., Law Max., words fly, whilst the writings remain. Words pass away and are forgotten, but that which is committed to writing will remain as evidence.

Verité sans peur, Fre., truth without fear.

Versatile ingenium, Lat., versatile genius.

"*Verse*, a line consisting of a certain number of long and short syllables, disposed according to the rules of the species of poetry which an author intends to compose."

"Verse is the mellow fruit of toil intense,
Inspired by genius, and informed by sense."

"*Verses* are of various kinds, as *hexameter*, *pentameter*, and *tetrameter*, &c. according to the number of feet in each. *Alexandrian*, or *Alexandrine verses*, are composed of twelve syllables. A stanza or strophe form two or more verses. *Heroic verse* consists of ten syllables constituting five feet.

"There are two kinds of verse ; one composed in rhyme, the other, called blank verse without rhyme."

Versus, Lat., against.

Vertu, Fre., virtue.

"*Si la vanité, ne fait point écrouler les vertus ; elle les fait d'ailleurs chanceler.*"—Laroche foucault. If vanity really overturns not the virtues, it certainly makes them totter.

Vessel, any thing in which liquids or other things are put, a ship.

"*A vessel is known by the sound whether it be cracked or not. So men are proved by their speeches, whether they be wise or fools.*"—Demosthenes.

Veto, Lat., I forbid.

Vice, Lat., by turns, alternately.

Vice versa, Lat., the terms being exchanged.

Vice, corruption, wickedness. Publius Syrus, says "that every vice has its cloak, and creeps in the name of virtue."

Vice stings us, even in our pleasures ; but virtue consoles us, even in our pains.

Vice is infamous though in a Prince ; and virtue honorable, though in a Peasant.

All vice infatuates and corrupts the judgment.

"*Vices that are familiar we pardon, and only reprehend new ones.*"—Publius Syrus.

Vice is conscious deformity ; and vicious persons are enabled to hold up their heads in society, chiefly from the knowledge or supposition that numbers about them are deformed like themselves.

"We are not to be surprised that bad men want shame ; they only blush at being detected in doing good, but glory in their vices."—Vicar of Wakefield.

Vicious. A vicious man's son has a good title to vice.

Vide et credite, Lat., see and believe. If you are not convinced with hearing, go and see to judge for yourself.

Vidette Fre., M. T., A sentinel on horse back, to give notice of the approach of the enemy.

Vie, Fre., Life.

Vigneron, Fre., a man well acquainted with the culture of the vines.

Vin ordinaire, Fre., common wines, table wine.

Vine, the plant that bears grapes. "A vine bears three kinds of grapes, said Anacharsis. The first of pleasure, the second of drunkenness, and the third of repentance."

Vinum et mulieres faciunt apostare sapientes Lat. Max., wine and women make apostates of philosophers.

Virtue, moral goodness.

"*Virtue makes men on the earth, famous ; in their graves, illustrious ; in the heavens, immortal.*"—Chilo.

"*To the honor of virtue it must be acknowledged, that the greatest misfortunes befall men from their vices.*"

Larochefoucault.

Virtue which parleys is sure of surrender.

Virtue itself without good manners is laughed at.

"*Virtue* is no enemy to pleasure, grandeur or glory ; her pro-

per office is to regulate our desires, that we may enjoy every blessing with moderation, and lose them without discontent.

"*Virtue*," says Chesterfield, "is a subject which deserves every man's attention. It consists in doing good and speaking truth; the effects of it, therefore, are advantageous to all mankind, and to ones self in particular; *virtue* influences us to pity and relieve the misfortunes of mankind; to promote justice and good order in society; and, in general, to whatever tends to the real good of mankind. To ourselves it gives that inward comfort and satisfaction which nothing else can give, and of which no power can rob us. Lord Shaftesbury says, "that he would be *virtuous* for his own sake, though no body were to know it; as he would be clean for his own sake, though no body were to see him."

Virtue, in a republic, is a most simple thing; it is a love for the republic; it is a sensation; and not a consequence from acquired knowledge; a sensation that may be felt by the meanest as well as by the highest person in the state.

"When the common people adopt good maxims, they adhere to them steadier than those we call gentlemen. It is very rare that corruption commences with the former; nay, they frequently derive from their imperfect light a stronger attachment to the established laws and customs."—*Montesquieu*.

Virtues—"Moral *virtues* themselves, without religion, are but cold, lifeless and insipid; it is religion only which opens the mind to great conceptions, fills it with the most sublime ideas, and warms the soul more than sensual pleasures."—*Addison*.

Virtuous, morally good. "A *virtuous* man," says Seneca, "struggling with misfortunes, is such a spectacle as gods might behold with pleasure; and such a pleasure it is which one meets at the representation of a well written tragedy."

Vis à vis, Fre., opposite to another. A term in the art of dancing; also, a name of a carriage with two seats, one opposite to the other.

Vis inertiae, or *vis insita materiae*, Lat., the disposition inherent in nature to remain at rest.

Vis preservatrix, Lat., the preservative power.

No one is born without failings.

Viva voce, Lat., *de vive voix*, Fre., by word of mouth.

Vivat respublica, Lat.,

Vive la republique, Fre.,

Vivat post funera virtus, Lat., virtue survives the grave.

Voiture, Fre., carriage.

Vous avez mis le doigt sur le but, Fre. Prov., you hit the nail on the head.

Vows made in a storm, are forgotten in a calm.

Vox populi, vox Dei, Lat., the voice of the people is the voice of God.

Vrai, Fre., truth. The French say.

*"Tout doit tendre au bon sens :
Rien n'est plus beau que le vrai ;
Le vrai seul est aimable."*

*"Let sense be ever in your view ;
Nothing is beautiful, that is not true ;
The truth alone is lovely."*

Vraisemblable, Fre., likelihood.

Vulgarism in language. See Appendix.

Vulgarity, rudeness, meanness. Rev. John Bennet says, "young ladies never act so injudiciously, as when they sacrifice themselves to stupid *vulgarity*. But marry whom you will, one farther lesson is necessary to your happiness, as well as that of the person with whom you are connected—and that is, to consider your home as the chief scene of your pleasure and your connexion. Though a woman, before this union, may be admired for her accomplishments of dancing, dress, painting, singing, &c. yet after it, we expect her character to display something more substantial. To a man, who must spend his days in her company, all these superficial decorations will speedily become insipid and unimportant. Love must be preserved by the qualities of the heart, and ~~esteem~~ secured by the domestic virtues. A man does not want to be dazzled in this connexion, or to possess a partner who seeks the admiration of coxcombs or beaux. He wants a person who will kindly divide and alleviate his cares, and prudently arrange his household concerns. He seeks not a coquette, a fashionist, a flirt, but a comfortable assistant, companion, and friend."

Vultus index animi, Lat., the face is the index of the mind.

W.

Wager, a bet.

A wager is a fool's argument.

Walk.—"Never walk fast in the street, which is a mark of vulgarity, ill-befitting the character of a gentleman."

Chesterfield.

Want, need, deficiency. "We are ruined, not by what we really *want*, but by what we think we do; therefore, never go abroad in search of *your wants*, they will come home in search of you; for, he that buys what he does not *want*, will soon *want* what he cannot buy."

For want of a nail the shoe is lost, for want of a shoe the horse is lame, but for want of a horse the man goes a foot.

"*Want* of prudence is too frequently the *want* of virtue; nor is there on earth a more powerful advocate for vice than poverty."—*Citizen of the World.*

War. what is war? It is one of the scourges of mankind, or a monster produced by the connexion between ambition and avarice, which will never be destroyed but by the gradual improvement of the mental faculties of the human race.

War is as ancient as man, and existed when men, like our Indians, had no laws to settle their differences, and each one arrogated to himself the right of deciding by force; the consequence of which was, that power made the right, and the weak became the prey of the strong.

Such was the state of society in Europe, even long after that primitive state above alluded to, and previous to the establishment of the laws as they exist at this present period; for in lieu of legislation, every suit was decided by the result of individual battle; to this the horrid practice of duelling is to be ascribed, which was left to us as a legacy by our forefathers.

Men have always acknowledged a supernatural and omniscient power, whose eye is continually fixed on the actions of mankind; but, in an unimproved state of their minds, they could not have the idea we now possess, of the mild and celestial virtue we attribute to the Deity; therefore, they gave him

feelings and passions like our own. Indeed their aberrations went still farther ; they supposed him moulded in our very form ! And as they were pleased with the sport of arms, the glory of conquest, the slaughter and cruel torment of their own species, they thought also, nothing could be more agreeable to the divinity than the common battles of men ; and that the decision of justice came from above, and struck, with its powerful hand, the one who fell in combat. Hence the *Te Deums*, the thanks chaunted to the Almighty in his sacred temples by the victors, for the several thousand victims immolated to their insatiable ambition. Hence the greater the quantity of human blood spilt, the greater the rejoicings ; nay, so late as the reign of Louis XIV. king of France, we see the deluded but great Turenne on his knees, imploring, in the heat of the fight, the father of mercies for the extermination of his human family, for daring to oppose the unbounded, the iniquitous desires of his master.

Some went even still farther ; they thought that one God was not sufficient to rule the mighty affairs of the world ; thus, their wandering imagination filled the vast expanse of heaven with different kinds of deities, procreating in Olympus, like the frail species under them ; allowing to them all the passions of their fellow beings, love, hatred, virtue, and vice, as a portion of the celestial attributes. To Neptune was given the sovereignty of the seas ; Mars had the department of *war*, &c., with diversities of offices, occupied by the higher or lower divinities worshipped, or rather feared, in ancient Rome ; and this is still practised in Asia and other parts of the globe, where the improvement of man's intellect is checked by the tyranny of despots..

From the above creeds also originated human and other bloody sacrifices to appease the divine wrath. We must even ascribe to it that outrageous practice which causes humanity to shudder—I mean the immolation of objects the most dear to man—their own offspring ; and which still, to the sorrow of mankind, exists among the barbarous Asiatic nations. Oh ! reader, let me pause ! my pen refuses to pursue the subject, and I can only repeat with the Latin philosopher, *O ! miseræ hominum mentes, O ! pectora cæca*. How wretched are the minds of men, how blind their understanding !

Whenever the mind is cultivated, when it is untrammelled

by the shackles of superstition and prejudice, as it is in this happy country, we are enabled to reflect, and to see, with a penetrating eye, through the thick veil of time which separates us from the primitive and succeeding ages of the world ; and to convince ourselves that all the authorities, all the rights assumed as legitimate and divine, relative to war and its accompaniments, proceed from those savage customs of barbarous nations in the primitive ages, above alluded to, and which are founded on the same ground as the practice of duelling, already condemned by the judgment of the most learned princes and monarchs of Europe, as well as by the tenets of our christian religion. And yet such slight foundations have served as a specious pretext to invade kingdoms and empires ; to sport with the precious lives of our fellow creatures, which belong to God alone who gave them ; to load nations in several parts of the world with fetters, under the weight of which they groan and will continue to suffer, until the light of benignant philanthropy shall be permitted to reach them.

It is to be hoped that by the late glorious achievements performed in Europe, a complete victory will be obtained over despotic as well as fanatical influence ; the empire of reason will occupy its place, and commerce and improvement will forever supersede the unprofitable ambition for glory and conquest. Should those high benefits ever be obtained, it will form a new, memorable, and happy era, when man, no longer following the merciless and bloody propensity which characterizes the ferocious beasts of the forest, will act conformably to his own nature, that of a mild, equitable, generous, and social being.

And ye ! princes and potentates of unfortunate Africa, whose miserable subjects have been with sorrow received on our shores, open your eyes to the beneficial rays of light produced by the learning of both Europe and America. Instead of pursuing the horrible career of destruction and debasement of your own species, which waters the soil with the tears of the tender parent, direct your attention to your true interest ; this consists not in forging chains for the bodies of your own subjects, but turning them into useful implements to open a soil, the produce of which will give you ten fold the value of your commerce in human flesh ; and then, instead of being a curse, you will occupy an honorable place upon the earth,

You will be both the happy sovereigns and fathers of a beloved and numerous family.

War, its benefits. "Notwithstanding the hundreds of battles which have been fought, the hundreds of thousands of lives which have been lost, and the hundred millions of treasure which have been squandered away in the contests between France and Britain, it would be difficult to point out any important advantage which either party has gained, to compensate for the loss of all this blood and wealth. Their relative position is exactly the same that it was three hundred years ago. They have alternately lost and gained a few colonies scarcely worth retaining, and which have, indeed, generally been restored as the price of peace; but no permanent advantage has been obtained by either party. Their power is so well balanced, that neither of them can ever gain the ascendancy, though they may reduce, and repeatedly have reduced, each other to the verge of ruin. It is rather singular, that even in the last war, the French and the English, in spite of all their victories, were the two powers who gained the least. The Russians, Prussians, and Austrians, all came out of the struggle with an accession of territory, while the French lost all that they had previously obtained, and the English added five hundred millions to her national debt."

Weak side, foible, infirmity.

"If there be a man whose weak side has never been discovered, it is because we never have accurately looked for it."

Larochefoucault.

Wealth, riches, money. Gross and vulgar minds will always pay a higher respect to *wealth* than to talent; for *wealth*, though a far less efficient source of power than talent, happens to be far more intelligible.

"*Wealth* is the instrument of good or evil according to the possessor's disposition; whilst mediocrity is the sure guarantee of a contented station."

"Many unjust grow rich, and pious poor;
We would not change our virtue for their store;
For constant virtue is a solid base,
Riches from man to man uncertain pass."

"Nothing shows a greater mark of temperate virtue, than for a man to be so much the master of himself, that he can be

content with those inconveniences of life, with respect to which most are either uneasy without them, or intemperate with them."

Wealthy.—"Praise not the wealthy on account of their wealth."—Bias.

"We often forgive those who tire us, but we cannot forgive those whom we tire."—Larochefoucault.

When the steeds are stolen, he shuts the stable door.

"When the demand is a jest, the fittest answer is a scoff."

Archimides.

Where offices are vendable, there is but money-blockheads, that bear the greatest sway.

Who follows not virtue in youth, cannot fly sin in old age.

Who hunts two hares, leaves one and loses the other.

Wickedness, guilt, moral ill.

"Wickedness is more opposite to virtue than vice to itself."

Larochefoucault.

Wife, a woman that has a husband.

Who does not honor his wife, dishonors himself.

A good wife is the workmanship of a good husband.

Better have a wife, who like Martial's Mamurra, cheapens every thing and buys nothing, than to be impoverished by one whose vanity will purchase every thing, but whose pride will cheapen nothing.

Choose a wife rather by your ear than by your eye.

An obedient wife commands her husband.

"A wife who is always gadding about, virtually tells the world, that she is unhappy in her connexion, that her vanity is most immoderate, or her taste most depraved.

"A bad man is terrible in society ; but an unprincipled woman is a monster. The peace, happiness, and honor of our sex, are so very much in the power of yours after marriage, that the most abandoned libertine, shudders at the thought of a union with a woman who has not piety and virtue. His intimacy with some females of a certain description, has given him such a disgusting picture, as will never be forgotten. In his moments of reflection, he execrates his folly, and when he deliberates, whom he should choose for the companion of his life, appeals from the treacherous, ruffled bosom of a harlot, to one that will be always faithful, and always serene. Without piety, indeed, a woman can never fully possess the true powers of

pleasing. She will want that meek, benevolent sympathy and softness, which give an inexpressible lustre to her features, and such a wonderful ascendancy over our affections. We shall not otherwise approach her with confidence, or dare to repose any of our secrets, our concerns, or our sorrows, in her sympathising breast."—*Rev. John Bennet.*

Wine has drowned more than the sea.

Winter finds out what summer conceals.

Wisdom, sapience, discretion.

Wisdom prepares things necessary, not superfluous.

"*Wisdom adorns riches and shelters poverty.*"—*Socrates.*

Wisdom prefers an unjust peace to a just war.

Wisdom is to the mind, what health is to the body.

"*A man's chief wisdom consists in self-knowledge ; honors, monuments, and all the works of vanity and ambition, are demolished and destroyed by time, but the reputation of wisdom is venerable to posterity.*"

Wisdom denotes a high and refined notion of things, immediately presented to the mind, as it were, by intuition of reasoning. In a moral sense, it signifies the same as prudence, or that knowledge by which we connect good deeds. Some, however, distinguish *wisdom* from prudence thus : *wisdom* leads to speak and act what is more proper ; prudence prevents our speaking or acting improperly.

"Of all parts of *wisdom*, the practice is the best ; *Socrates* was esteemed the *wisest* man of his time, because he turned his acquired knowledge into morality, and aimed at goodness more than greatness."

Wisdom and virtue."—"Avoid such performances where vice assumes the face of virtue ; seek *wisdom* and knowledge without ever thinking you have found them. A man is wise, while he continues in the pursuit of *wisdom* ; but when he once fancies that he has found the object of his inquiry, he then becomes a fool. Learn to pursue virtue from the man that is blind, who never makes a step without first examining the ground with his staff."—*Citizen of the World.*

Wise, judging rightly.

A wise man knows his own ignorance, a fool thinks he knows everything.

"Where ignorance is bliss, 'tis folly to be wise."

Shakespeare.

A wise man employs the most proper means for success ; a prudent man, the safest means for not being brought into danger.

Who is wise ? he that learns from every one. Who is powerful ? he that governs his passions. Who is rich ? he that is content.

Wit, the intellect, quickness of fancy. *Wit* and genius, although both in the possessor's mind, are nevertheless foe and friend together.

Wit and humor.—"I am unable to decide which is the ~~best~~ desirable quality in conversation—*wit* or *humor*. The former creates enemies, the latter lowers us in the estimation of friends—the one may procure for us the reputation of wisdom, the other brings down upon our head the imputation of folly. *Wit* is a tiger, that growls in his cage ; we tremble lest he should break through and dart upon ourselves—*humor* is the monkey, who mimicks our own looks and gestures, and regales us with droll exhibitions. We laugh at the humorist, but we fear the *wit*."

Woman, the female of the human race. "Good sense and good humor, are of more advantage to a *woman* than beauty."

A married woman should not be desirous of attracting the eyes of any man, but those of her husband.

A virtuous woman, though ugly, is an ornament to the house.

"A prudent woman is in the same class of honor, as a wise man."—Tattler.

"As a jewel of gold in a hog's mouth, so is a fair woman without virtue."—Solomon.

"*Woman* ! Thou balm of life ! soother of my sorrows ! so-lace of the soul ! how dost thou lessen the load of human misery and lead the wretch into the valley of delight. Without thee how heavily would man drag through a weary world ! But, if the warmly pressed hand of a loved and fascinating female be twined around his supporting arm, how joyous, how lightly doth he trip along the path ! The warm and tender friend, who, in the most trying situations retains her fondness, and in every chance of fortune preserves unabated love, ought to be embraced as the best benison of heaven ;—the completer of human happiness. Let a man draw such a prize in the lottery of life, and glide down the stream of existence with such a

partner, neither the coldly averted eye of the summer friend, nor the frowns of an adverse fortune, should produce a pang, nor excite a murmur."

Accomplishments of a woman. "To wield the needle with advantage, so as to unite the useful with the beautiful, is her particular province, and a sort of ingenuity which shows her in the most amiable and attracting point of view. Solomon describes his excellent daughters, as employed in the labors of the distaff, or the needle. Homer paints his lovely matrons as engaging in such domestic avocations. Andromache is thus relieving her solitude, when she is surprised into transport, by the unexpected return of Hector from the war.

"The heart glows with pleasure when we read the accounts of the good Roman matrons in the purer and unvitiated ages of the republic. The greatest men, Princes, Warriors, Senators, and Philosophers, were clothed in the labors of their wives and daughters. Industry, in this happy period, was esteemed a virtue, and it was not beneath a woman of the first quality or understanding to be an excellent economist, who 'looked well to the ways of her household.' Employment is the grand preservative of health and innocence; when we have nothing to do, we immediately become a burden to ourselves; the mind and body languish for want of exercise, and fall into a thousand dangerous temptations."—*Rev. John Bennet.*

"*Women,*" according to Chesterfield, "seem designed by Providence, to spread the same splendor and cheerfulness through the intellectual economy, that the celestial bodies diffuse over the material part of the creation. Without them, we might indeed contend, destroy, and triumph over one another. Fraud and force would divide the world between them; and we should pass our lives, like slaves, in continual toil, without the prospect of pleasure or relaxation.

"It is the conversation of *women* that gives a proper bias to our inclinations, and, by abating the ferocity of our passions, engages us to that gentleness of deportment which we style humanity. The tenderness we have for them, softens the ruggedness of our nature, and the virtues we put on to make a better figure in their eyes, keep us in humor with ourselves."

Wonder, amazement, admiration, strange thing, cause of wonder.

A wonder lasts but nine days, and then the puppies' eyes are opened.

World, the terraqueous globe, public life, mankind.

To travel easy through the world, a man must have a falcon's eye, an ass' ear, an ape's face, a merchant's word, a camel's back, a hog's mouth, and a horse's legs.—Italian.

"The world is like a vast sea, mankind like a vessel sailing on its tempestuous bosom; our prudence is its sails, the sciences serve us for oars, good and bad fortunes are the favorable and contrary winds, and the judgment its rudder; without this last, the vessel is tossed by every billow, and will find shipwreck in every breeze. In a word, obscurity and indigence, are the parents of economy; vigilance and economy, of riches and honor; riches and honor, of pride and luxury; pride and luxury, of impurity and idleness; again, prudence, indigence and obscurity, such are the revolutions of life."

Citizen of the World.

In our attempt to deceive the world, those are the most likely to detect us, who are sailing on the same tack.

No man can truly live happy in this world, without a well grounded hope of being happy hereafter.

"Supposing men were to live for ever in this world, I cannot reflect how 'tis possible for them to do more towards their establishment here than they do now."

Word, a single part of a speech, promise. "A word fitly spoken, is like apples of gold in a picture of silver."

Many true words are spoken in jest.

Worship—much worship, much cost, i. e. honor cost much to acquire.

Writing, hand-writing, as well as composition. "Every man who has the use of his eyes and his right hand can write whatever hand he pleases. Nothing is more ungentleman-like than a school boy's scrawl. I do not desire you to write a stiff formal hand, like that of a school master; but a gentle, legible and liberal character, and to be able to write quick. As to the correctness and elegance of your writing, attention to grammar does the one, and the best authors do the other. Epistolary correspondence should be easy and natural, and convey to the person, just what we should say, if we were with them."

Chesterfield, }

"True ease in writing comes from art, not chance,
As they move easiest who have learned to dance."

"*Writing or speaking with perspicuity*, requires—1. That we perfectly know our own meaning, which is not always so easy a matter as one would imagine : 2. That we thoroughly understand the words we make use of, with those nice varieties of sense, which often distinguish words apparently synonymous : 3. That we unfold our thoughts gradually, and in a natural order, beginning with the easiest and most evident : 4. That we admit no words that are uncommon, or not generally understood ; unless we have occasion to introduce new ideas that were never before expressed in our language : 5. That we avoid digressions, and all those parenthesis that do not easily fall into the sentence : 6. That we use no foreign phrases, unless we write in a foreign tongue, or have occasion to quote a foreign author in his own words ; and lastly, that we study to be rather too perspicuous, than too little so ; always bearing in mind that others cannot expect to enter so readily into our thoughts and views of things as we ourselves do."

Beattie on Moral Science.

Wrong, an injury, an error. A man should never be ashamed to own he has been in the *wrong* ; which is but saying, in other words, that he is wiser to-day than he was yesterday.



Y.

You must cut your coat according to your cloth.

Youth, the part of life succeeding to childhood. "It has been often said, that the season of *youth*, is the season of pleasures ; but this can only be true in savage countries, where but little preparation is made for the perfection of human nature, and where the mind has but a very small part of the enjoyment.

"It is otherwise in those places where nature is carried to

the highest pitch of refinement, in which this season of the greatest sensual delight, is wisely made subservient to the succeeding and more rational age of manhood. *Youth* with us, is but a scene of preparation ; a drama upon the right conduct of which all future happiness is to depend. The *youth* who follows his appetite, too soon raises the cup, before it has received its best ingredients ; and by anticipation his pleasure robs the remaining parts of life of their share ; so that his eagerness only produces a manhood of imbecility and an age of pain."

History of Animals.



APPENDIX.



RULES of Polite Learning found in this work, and reduced to a small compass.

A.

Acquire a good utterance.

Acquire a small talk for society.

Adapt your conversation to the company.

Adopt no man's vices.

Adopt no prejudices.

A dirty mouth has real ill consequences to the owner.

Affect not absence of mind, nor look despondingly : be the contrary ; have a serene, agreeable, and cheerful countenance.

Affect not the rake.

Angle not for praise.

Ask no abrupt questions.

Attend to your dress, let it be suitable to your means, if you want to preserve the esteem of men of good sense.

Attend to the Ladies.

Attend to your looks and gestures.

Attend punctually to your studies and duty.

Attend to your address, phraseology, &c.

Avoid any kind of vanity.

Avoid argument if possible. (I refer youth to the article *Argument.*)

Avoid all tricks and habits.

Avoid being thought a punster.

Avoid frequent and noisy laughter.

Avoid rude expressions.

Avoid vain boasting.

Avoid vulgarism.

Avoid wrangling.

B.

- Be always clean.
- Be circumspect in behavior to your superiors.
- Be cautious when at a ball, not to make your watch chain, nor your money, jingle.
- Be choice in your style.
- Be economical.
- Be choice in your compliments.
- Be easy in carriage.
- Be graceful in conferring favors.
- Be mild with your servants.
- Be nice in the choice of your company and in your expressions.
- Be not always speaking to yourself.
- Be not awkward in manners, nor in speech.
- Be not bashful nor forward, but have a modest assurance.
- Be not inattentive to the person who addresses you.
- Be not ashamed to refuse, and do it so as not to offend.
- Be not witty at another's expense.
- Be not frivolous.
- Be not marking trees and stones with your name, as only boobies do the like.
- Be not morose nor surly.
- Be not dark and mysterious.
- Be not clamorous in argument, and let it be with good humor and in a gentle manner.
- Be not envious.
- Be not the first to speak about nauseous smells in a stranger's house.
- Be not passively complaisant.
- Be particular in your discourse with the ladies.
- Be secret.
- Be sparing in raillery.
- Be aware of professed friendship.
- Boast not.

C.

- Caution yourself against pedantry.

Caution yourself against judging your fellow mortals.
 Chew no tobacco, if you want to attend to decency, cleanliness, and your health.
 Command your temper and countenance.
 Conceal your learning.
 Confess your faults.
 Contradict no one, but with politeness.
 Cut no sticks, chairs, or other pieces of furniture, in a stranger's house.

D.

Dare to be singular in a right cause, and be not ashamed to refuse.
 Dread the character of an ill bred man.
 Dread running in debt.
 Dispute with no one.
 Display not your learning on all occasions.
 Do not give a nick-name to any body.
 Do not equivocate.
 Do not sing in company except you can acquit yourself of it tolerably well.
 Do not blow your nose with the fingers, and wipe it with the handkerchief afterwards.
 Do not pare your nails, clean your nose, nor ears, in company.
 Do not spit on the floor, or carpet, but in your handkerchief, nor cough rudely, nor grind your teeth together, nor puff, nor belch loudly.
 Do not use your finger to point out any person or object when in company, or at a public place.
 Do not use vulgar expressions.
 Do the honors of your table with grace.
 Doubt him who swears the truth of a thing.

E.

Employ your time in the improvement of your mind after business is over, by reading History, Chronology, Biography, and chiefly Geography, as the most agreeable, easy and useful science.
 Engross not the conversation.

F.

Fall in the humor of men.
Flatter delicately.
Few jokes will bear repeating.

G.

Give not your advice unasked.

H.

Have dignified manners and a moral character.
Have a modest and easy assurance.
Have some regard to your choice of amusements; drawing and music are thought to be among the most agreeable of them.
Help not, or forestall the speaker.
Hold not indelicate discourses.
Hum not a tune in or the street, in company, nor be in any way noisy.
Hold no one by the button when speaking, nor punch him in order to wake his attention to your history.
Hold religion, and all its ministers, as well as your professors, old people, and women in general, in great respect.

I.

If you want a person to come back to your house, do not shut the door hard after him.
Interrupt no one speaking.
Interrupt no one's story, although tiresome, if you want to preserve the narrator as your friend.

J.

Judge not of mankind rashly.
Judge of other men by yourself.

K.

Keep the rules of conversation, to speak often and never long, as laid down in this work.
Keep up outward appearances.
Keep always a clean handkerchief about you, that by using it gently, you may prevent snuffling, so disagreeable to the ears of those who have been used to good company.

L.

Learn dancing and the graces, if you want to have a fine walk and carriage.
Learn the knowledge of the world, and the rules of duty, and for that purpose read attentively the articles in this book.
Learn the character of the company, before you say much.
Let your pleasures be those of a gentleman.
Listen when spoken to.
Look not at your watch in company.
Look not over any one, while writing or reading.
Lose no time in transacting business.
Look people in the face, when speaking, or spoken to, and never at those whom you are talking of.

M.

Make no comparisons.
Make no one in company feel his inferiority.
Make no long apologies.
Make no vicious attachments.
Mimic not, nor sneer at any one; there is nothing more disagreeable.
Moderate your voice, and acquire a good utterance.

N.

Neglect not an old acquaintance, for new ones.
Never be in a hurry, if you want to do any thing correctly.
Never indulge in general reflections.
Never loll or lean back in your chair.

Never speak about your father's wealth, titles, &c., chiefly before people who have but their character to recommend them, for fear they should think you arrogant, and cease to esteem you.

Never aspire to be called a wag.

Never play or romp like children.

Never put yourself into a passion.

Never suppose yourself the subject of the laugh.

Never notice an affront, if you can help it ; but when directed at you, resent it like a man.

Never whisper in company.

O.

Offer not another your handkerchief.

On all occasions, keep up good breeding.

P.

Pass no joke that leaves a sting.

Praise not a third person's perfections, when such praise will hurt the feelings of the company ; present.

Pray don't gape in company, leave that to the servants.

Punch no one in conversation.

Put not your feet, either on tables, chairs, or other furniture, nor your hands nor elbows on another's shoulders.

R.

Raise not your voice when obliged to repeat.

Read none but serious valuable books, and not aloud in company, except you are desired so to do ; then read distinctly.

Refuse invitations politely.

Remember that your knowledge of business will not do, if it is not accompanied by honesty, prudence, and piety to God and parents.

S.

Seem friendly to enemies.

Show no hastiness of temper.

Speak not your mind on all occasions.
Spell your words correctly.
Stare not in another's face.
Study a dignity of manners.
Study elegance of expression.
Study the follies and foibles of men by reading attentively La-
rochefoucault's Maxims, and others, in this work. According
to Pope, "The highest study of mankind is man."
Support a decent familiarity.
Swear not in any form.

T.

Take no snuff, if cleanliness is your aim.
Take a favorable side in conversation.
Talk not scandal, nor even listen to it.
Talk not of your own, and less still of another's affairs.
Talk not long together.
Talk not of yourself at all.
Tax no one with breach of promise.
Tell no lies, called innocent, or white lies.
Tell no stories.
Tire no man with your talk.
To oblige a person to repeat, is a mark of inattention on the part
of the hearer, and it is still worse to say, instead of sir, either
anan, or I do not understand you, or what say? (this last
being extremely rude ;) one, in that case, ought to have a
ready apology, to excuse one's self for that inattention.
Trust not explicitly to any.

U.

Upon no account whatever put your fingers in your nose or
ears, except in your own room.
Use fashionable language.
Use no hacknied expressions.

V.

Vary your dress.

W.

Walk neither too fast, nor too slow, nor bent, nor stiff, but gracefully and easy. And when you enter, a house public or private, show a mark of respect by uncovering yourself, but especially in houses of worship.

When you leave in a walk your company, do not pass before them; this ought to be taken for a general rule.

When playing at cards, do it gently.

When you read, avoid monotony; and if you want to read and speak well, consult the articles *Pronunciation* and *Oratory*, in this work.

Y.

You ought not say, *tother*, instead of the other; *ax* for ask; *foth* for fetched, or *yearb* for herb; *toat* instead of carry; *yearth* for earth; *obleiged* for obliged; *affear'd* for afraid; *maught* for might; *chaw* for chew; *which* for what; *cheir* for chair; *aint* for is it; *airnt* for are not; *scace* for scarce; *nothink* for nothing; *somethink* for something; *hos* for horse; *goin* for going; *fust* for first; *kiver* for cover; *watermillion* for watermelon; *sparrowgrass* for asparagus; *howsomever* for howsoever; *cirkelation* for circulation; *chimbly* for chimney; *gineral* for general; *hankicher* for handkerchief; *drouned* for drowned; *lemme* for let me; *cowcumber* for cucumber; *gal* for girl; *ketch* for catch; *arter* for after; *pus* for purse; *seed* for saw; *sence* for since; *sheare* for share; *sitch* for such; *keer* for care; *vally* for value; *sot* for sat; *set* for sit; *rale* for real; *nary* for neither; *ary* for either; *yourn* for yours; *theirn* for theirs; *hern* for hers; *hizen* for his, &c. &c. &c.

You ought not to say, when not remembering the people's names, what *d'ye call him?* or Mrs. *Thinkum*, or *how d'ye call her?*

You ought not to use improper epithets, as *devilish pretty*, or other vulgar sayings, as *monstrous nice*, *vastly ugly*, &c.

You ought not to say, *to-wards* instead of *towards*; or other similar improper expressions.

You ought not to make inconsistent comparisons, or use low proverbs, as *what is one man's meat is another man's poi-*

son ; or else, *every one to his liking*, as the good man said, *when he kissed the cow* ; which might have been more properly expressed, by saying, every one has his peculiar taste. Above all, never use the filthy comparison—*returns like a dog to his vomit*.



RULES of behavior for Young Ladies, partly extracted from this work, and the most celebrated books on Ladies' education.

A.

Accept no presents of value from men.

Affect no languishing.

Attend to your conduct in general.

Avoid gaming.

Avoid lightness of carriage.

Avoid every thing masculine.

B.

Be affable with men, but not familiar.

Be cautious of unbosoming yourself, particularly to a married woman.

Be cautious in point of decorum in dancing.

Be careful not to be deemed a coquet.

Be certain that in society a good listener is more acceptable than a great talker.

Be civil, but not complying.

Be discreet, and have a becoming assurance.

Believe yourself capable by perseverance and industry to learn whatever others have learned before you.

Be modest and moderate in dress.

Be not too often seen in public.

Be not too free.

Be not impatient to be married.

Be not always laughing and talking.

Be prudent, but not too reserved.

Be sure that habitual prodigality in dress will only excite contempt.

Betray not your affection for any man.

Beware of presuming on your own innocence.

Boast not of your appetite, strength, &c., nor say any thing that conveys an indelicate idea.

C.

Cleanliness is the most precious stone of the crown of a woman, and slovenliness her greatest reproach.

Consult only your own relations.

D.

Do not be prudish.

Don't even hear a double entendre.

Don't walk too slow nor too fast, in a bent position or too stiff.

Do whatever you have to do with all your might.

Don't talk aloud.

Dread becoming cheap.

E.

Endeavor to write and speak grammatically.

F.

Fondness for finery shows as bad a taste, as neatness and simplicity imply a good one.

Form no friendship with men.

G.

Give your hand, when necessary, modestly.

I.

If determined to discourage a man's addresses, undeceive him as soon as possible.

If you talk in society, talk only about those things which you understand.

If you want to keep yourself in good health; be industrious and clean.

K.

Know that a man of good sense will never marry but the pious, industrious, and frugal.

L.

Let not love begin on your part.
Lose not the friend, through fear of the lover.

M.

Make no confident of a servant.
Make no great intimacies with any body.

N.

Never be afraid of blushing.
Never deal in scandal.
Never betray the confidence that any man has put in you.
Never make invidious or depressing comparisons between your own abilities and that of others.
Never put off to-morrow, what you ought to do to-day.
Never put yourself into a passion, for anger rests only in the bosom of fools.

P.

• Painting is indecent, offensive, and criminal.
Pride yourself in modesty.

R.

Refrain from talking much.
Receive a salute modestly.
Read no novels, but let your study be History, Geography, Biography, and other instructive books.

Remember that besides the duties towards God and society, you have to fulfil those to your families.

S.

Seem not to hear improper conversation.
 Shun the idea of a vain woman.
 Study dignity of manners.
 Suffer nothing to divert your attention from your study.
 Suffer not unbecoming freedom, yet avoid formality.
 Suppose not all men to be in love with you that show you civilities.
 Sympathise with the unfortunate.

T.

Teach both behavior and religion to your serrants ; it is a duty incumbent on you.
 Trust no female acquaintance, i. e., make no confidant of any one.

Y.

You cannot be too circumspect in matters of love and marriage ; and remember, that whereas the character of a young lady is considered angelic, any blemish in it, would withdraw the respect men have for you.



RULES of behavior at Table, according to the best writers on politeness.

Put your chair so near the table, that your body nearly touches it ; because, should any thing fall from your mouth, it will not be on your lap, and spoil your clothes, and a passage for the servants will be left behind.
 Do not eat too quick nor too slow.
 Do not rise from your seat to reach at any dish, but ask your

neighbors politely, or order a servant when the dish is not handy.

Do not extend your hand across the table to get any thing opposite to those that are handy to it, but ask with complaisance those things from them.

Do not eat soup with your nose in the plate ; it is vulgar.

Do not carve with your knife and fork, but with those provided for that purpose ; also, take salt with the salt spoon. Do not forget on this subject to read the article *awkwardness* in this book.

Do not put any bread in the sauce of the dishes ; take it with a spoon, and put it on your plate ; however, as at many tables, sauces are kept in saucers, pour from it on your plate.

Do not cut a piece of meat, or take part of any dish, and put it directly into your mouth, but place it first on your plate, and cut it in small pieces, so as to fit them for eating genteely.

Do not salt the raw vegetables, as radishes, &c., in the salt cellar ; but take some salt in a spoon, and put in on your plate

Do not help any body with part of any dish, without begging leave to so do.

Do not cram your mouth with too great a quantity of food ; nothing is more vulgar ; besides, it is an unhealthy practice ; the food ought to be well masticated by degrees in your mouth, so that the stomach may digest it easily.

Do not scratch your head, or any part of your body, and avoid belching, if you want to pass for a person brought up genteelly.

Do not smell your meat when eating.

When a dish is sent round, don't take the best piece on it.

Remember, when you offer any thing, or address the ladies, your superiors in age, or station, not to forget the word honor, (pleasure is allowed only with equals) as grant me the honor of sending you, drinking with, waiting on, &c.

If a superior, or master or mistress of the house, favors you by sending you some choice piece at dinner, or a dish of tea or coffee at supper, do not offer it to one of your neighbors, except you be desired to pass it on.

Do not pick your teeth, nor rub them with the napkin or handkerchief, nor use your fingers to take out the meat sticking

in them, either at table, or in company; it is an indecent practice.

Do not loll with your elbows on the tables or chairs.

Be attentive at table, especially to the ladies, but don't hurt their delicacy by burthening their plates with victuals, and have a due regard to strangers and old people.

Do not set down or get up from table before the master of the house has set down or risen.

As drinking health is now going out of fashion, it is unacceptable in good company.

When invited to dinner, tea, &c., be there about a quarter of an hour before the time appointed.

As it is proper that youth should be acquainted with the ceremonies to be observed at table, a short description will be given of them. The two ends of the table are considered the seats of honor, as being occupied by the master and mistress of the house: the upper end is the lady's seat, and is accounted, through deference for the sex, the most honorable of the two, and when no ladies are present the master occupies it; the other end is called the lower end.

When the dinner is announced, the mistress of the house requests the lady first in respectability, age, &c. in company, to show the way, and walk first into the dining room; she asks also the lady in precedence to follow, and she brings up the rear: when she arrives at her seat, she desires the ladies to be seated, which they do to the right and left, in the same order that they entered, the first to her right, the second in precedence to her left, &c. The master of the house does the same with the gentlemen, and follow the ladies.

When the desert is over, and a few glasses of wine have been exchanged by both ladies and gentlemen, who on this occasion, commonly beg of either for the honor to drink together, which being accepted, they bow one to the other and drink; the ladies immediately after retire into the parlor; the gentlemen then rise, and one of them opens the door and returns to the table. In some houses, the ladies set to the right hand of the mistress of the house and by that order, the gentlemen have the ladies in front, to whom they have an opportunity of paying their respectful attentions.

However, as the European customs are daily introduced, it will not be out of the subject to delineate them; there, in

some parts of it, the master and mistress of the house are setting opposite to one another at the middle of the table, and a gentleman and a lady set alternately round the same; this arrangement is for the purpose of waiting more effectually on their guests. In this case, when the dinner is called, the lady of the house requests the most respectable gentleman of the company to choose a partner, and every other to do the same, and taking them by the hand, they enter the dining room and take their seats according to their ranks or age as above described, and the ladies are served first. It ought to be also observed, that in those parties in Europe,

ERRATA.

Read *battre*, for *bartre*.

Characteristic, for charteristic, page 96.

Casus, for *cassus*.

Loses, for looses, page 92.

Eloquence of the pulpit, read thus ; *the great difficulty in pulpit eloquence, is a composition of a sermon suited to the various understandings of the audience. The delivery should be conformable to the dignity of the subject, viz. with gravity and warmth.*

Flagrant délit, for *flagrant d'élit*.
Prescription ?

Preservative, for preparative, page 105.

Buoyant, for *boyant*, page 136.

Louis dor, Fre., a French gold coin, for guinea.

Syncope, for *sincope*.

Music, for music, page 290.

Servants, for serrants, page 298.

ner or supper, take notice how he performs the honors of his table, how he attends to the compliments of congratulation or condolence, and how he addresses his equals and inferiors; copy after him; it will be of more benefit to you, than all the theory you might receive from books.

FINIS

in them, either at table, or in company; it is an indecent practice.

Do not loll with your elbows on the tables or chairs.

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It is no less necessary to be observed, that if a superior, or master of the house, or family, desire you to step in any door before them, to obey—it would be a rudeness to draw back. When in the house of a well bred man at dinner or supper, take notice how he performs the honors of his table, how he attends to the compliments of congratulation or condolence, and how he addresses his equals and inferiors; copy after him; it will be of more benefit to you, than all the theory you might receive from books.

FINIS.



